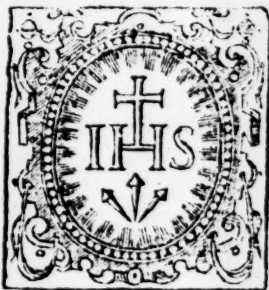


A BRIEFE
INSTRVCTION
BY WAY OF
A DIALOGVE,

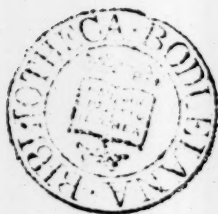
Concerning the principall poynts of
Christian Religion: Gathered out
of the holy Scriptures, ancient
Fathers, & Councells.

By George Douley Priest.

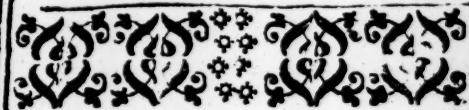


*Luci succedit Nox: Sapientiam autem non
vincit Malitia. Sap. 7.*

Permissu Superiorum. M. DC. XVI.



b
f
I
p
d
a
f
i
f



THE PREFACE

To the Reader.



ALL Heresies (Christian Reader) as other diseases, whether of the body or the mind, haue their beginning, increase, state, and declination. That of Luther and Calvin began to be published in Germany, about the yeare of our Lord 1517. and a little after in France, where it increased so much; with liberty of life ioyned with interest, and pretensions of temporall Princes, as it

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2. Tim. 2.

stirred up those furious rebellions, Warres, and other Tragicall actions, which we haue seene, and heard of in those Countries: as also in Flanders, and other partes of Christendome, whersoever it hath come within the compasse of Europe; out of which it hath not yet crept, albeit (as the Apostle speaketh) it hath crept like a canker: the poyson wherof infecting so many Prouinces, came into our Countrey, by occasion of the inordinate affection which King Henry the Eyght tooke to Anne Bullen, mother to the late Quene Elizabeth (beheaded afterward for her iuste desertes by the sayd King, her Lord and Husband) for whose sake he brake with the Sea Apostolike, and tooke upon him the Title of Supremacy in spirituall matters,

TO THE READER.

to have some colour to put away
Queene Catherine his lawfull
wife, wherunto the Pope could not
be brought, for that he iudged the
diuorce to be vniust, and contrary
to Gods holy Law.

By this occasion Heresy tooke
roote in England, vnder King
Henry, sprong vp in King Ed-
wardes dayes, vnder the Gouer-
ment of his Protectors (afterwards
executed for treason) and came to
that State in the raygne of Queene
Elizabeth, as the politike Gouer-
nors of her Counsell (who had foun-
ded their authority, and greatnesse
in the aduancement of the same)
presumed (after they had taken
away the life of the renowned Prin-
cesse Queene Marie of Scotland)
they could so establish it, that they
should be able to banish Catholike

THE PREFACE

Religion for euer out of England. But the contrary hath happened, as in all other heresies, and like attempts of ages past may be seene; the vnsearchable wisdom of Almighty God confounding the wayne cogitations, and shallow deuises of mortall men.

Now in Germany, and in those Northerne Countries adioyning, after so long, and so great desolation, we see great progresse of the Catholike Faith, where eue-ry day (God be thanked) Townes, Citties, and whole Countries, wearied with heresie, cast off this infamous yoke, & imbrace that Truth, which their Forfathers professed, with much more seruour then there was, before heresie entred amongst them.

*In Flanders the like; and
where*

TO THE READER.

where the Countrey is not oppressed
with warres, or rebellion, the pie-
ty, deuotion, and Christian life of
the people is incomparablie bettered
since they haue deliuered themselues
from the thraldome of these erro-
neous, and Apostata doctrines.
France is rising apace, by the me-
morable example of the most Chri-
stian King Henry the 4. who be-
ing deceaued by Heretikes in his
youth, hath shaken them off, and
their pestilent counsayls, since he
is come to more mature yeares;
and through his wisdom, and
valour hath obtayned such quietnes
in his Kingdome, that neither he
hath now any more cause to feare
them, neyther was it knowne (per-
aduenture) since Charlemayne,
that any King of that Countrey
hath enioyed that Crowne with

THE PREFACE

more prosperity. The like example wanteth only in England (and to Gods Omnipotencie is as faſcible as in France) where King Henry the eyght his ſucceſſion is ended, for the which, and the inordinate deſire he had to haue children, after twentie yeares raygne with renowne, and glory in the eyes of all Chriſtendome, whileſt he liued a Catholike; after diuers Royall exploites, and the increaſe of his Regalties, by the moſt ſacred Title of **DEFENDOUR OF THE FAITH**, gayned with that worthy, and Kingly worke, written againſt Luther, he moſt miſerably left God & his Church. And that ſeed is now wholly extinguished, wherewith hereſie was ſowne, and ſhould haue been perpetually maintained in our Countrey.

And

TO THE READER.

And the Persecutions past haue
serued for nothing lesse, then for
that they were principally inten-
ded: but contrarywise kindling
charitie, and the loue of Christ in
Catholike soules, haue not only
conserued, but augmented, and
illustrated the faith aboue all ex-
pectation; so as we see the benedi-
ctions of our Saviour, and the Re-
gions white, and ready for haruest,
whose reapers constantly labouring
in this cause, patiently expect Gods
providence, who, when tyme shall
require, will put into the hartes of
those in whose hands the gouerne-
ment is, to mitigate the rigour of
penall lawes, whereby the publishing
of Gods Truth, may with more
sweetnes go forward; which when,
and howsoeuer it shall fall out, in
the meane tyme, experience doth

THE PREFACE

teach, that some forme of Instruction is necessarie, for the informing of those poore soules, which hitherto haue knowne no other Religion, but that wherein they were borne, & by which they are taught through the importunate clamours of Caluins Ministers, to detest the Catholike Religion, before they know it: for so we comming to tell our owne tale, they may iudge with indifferencie, and learne to distinguish betwene true Catholike doctrine, and Heresie; which is that we especially pretend.

For if Catholike Religion were as the malice or ignorance of these Sectaries teach, and make the common people believe; it were not only follie, but meeere madnesse to be a Catholike. But the contrary will heere quickly be seene, and what

conue-

TO THE READER.

conueniency, and excellent harmony, our Religion hath with all Truth and reason, and the light and Maiestie, which it carieth in it selfe: by which alwayes it hath ouergrowne, and confounded all sectes, and heresies in the world; & that if the Aduersarie haue any shew, or apparence of Religion, it is with thinges vsurped, and stolne from vs, or counterfayted by imitation of the Catholikes, no otherwise then Apes imitate men, and the Diuell the workes of God (as some of the ancient Fathers haue noted:) The rest, and that which is meerly their owne, being nothing els but drosse, baggage, and beggary, as any man of iudgment, not preoccupied with passion will easily discern, euen by the reading of this little Dialogue; little in vo-

lume,

THE PREFACE

lume, but great in substance, for the great, and important matters it conteyneth necessarie for our salvation, the greatest assayre that we can treat of in this life: which was first written for the help, and instruction of particuler fridences, not without some imitation of Saint Augustine, who made his Enchiridion with the like intention.

And albeit I haue framed the style therof to the understanding, and reach of the most: yet I hope the learned will find satisfaction, and the more curious wits wherein to discourse, and intertayne themselves. And that no man may complayne of the breuity, which I haue affected, comprizing so many important questions in so little a volume, for such as desire to see the

same

TO THE READER.

same matters either more copiously handled, or more authentically proved (besides the most learned of our age, whose writings I haue perused, and especially those of Cardinall Bellarmine, whome I principally follow in this Instruction, because his Doctrine is particularly recommended by the * Sea Apostolike) I haue quoted in the margin the grauest ancient Writers of all other tymes, who being Lights of the world, and miracles of nature for their Talentes, and Iudgment, haue allwayes followed this infallible Guyd-starre of the Catholike Truth: to whose bookes faithfully cited, I remit thee (Gentle Reader,) desiring only, that thou wilt vouchsafe to accept herin my good will, which is all the reward I expect of this labour at thy handes :

* Clemens
8. motu
proprio.

THE PREFACE

*the prayse, if any good shall euer
grow of it, being due to God alone,
the Author and Fountayne of all
goodnes; who euer keep thee, and
direct thee in the way of Truth,
and eternall Salvation.*

Thy Seruant in our Lord
I E S V S .

George Dowley.

A



A
B R I E F E
I N S T R U C T I O N,

By way of Dialogue, concerning the principall points of Christian Religion.

MAISTER.

A R E you a Christian?
DISCIPLE.

Yea Sir, by the Grace of God.

M. Why do you say, by the Grace of God?

D. Because I am not a Christian

A CHRI-
STIAN.

by

by my owne merits, nor of my Father, nor Mother, nor any other pure creature, but by the goodnes and mercy of God, and the merits of Christ Iesus.

M. And what is a Christian?

D. He that being baptized, belieueth, and professeth the Law of Christ.

M. And what is the Law of Christ?

D. That which our Sauour delivered to his Apostles, and their successors, and is truly and only taught in the Catholike Church of Rome, now, and euer since our Sauours tyme.

M. What benefite or dignitie receaueth a man, when he is made a Christian?

D. He is made the child of Benedic^{ti}ō, the adoptiue sonne of God, and inheritor of Heauen, if him selfe do not put impediment to the same.

1. Pet. 4.

Act. 11.

Tertul.

de praef-

crip. Cy-

pryan. 1.

4. Ep. 2.

Atha. o-

ra. 2. con-

tra Arr.

August.

tract. 111.

in lo. &

Enchir. c.

5.

M. Are there any that deny this Law?

D. Yes truly..

M. Who are they?

D. All Infidels, as Payhims, Iewes, and Heretikes.

M. What is an Heretike?

D. He which being baptized, doth wilfully deny any article of the Catholike Roman faith: or belieueth any thing that is contrary to the same.

M. So that it is not sufficient to be a Catholike for a man to be Christened, except he also believe, and professe the sayd Roman Church, after he commeth to yeares of discretion?

D. So it is: And when it shalbe necessary, he is also bound to dye for the Confession of the same.

AN HERETIKE

Of

Of the Signe of the Crosse.

CHAP. I.

THE FIG-
VRE
OF THE
HOLY
CROSSE.

M. **W**HAT is the Signe of
a true Christian, or Ca-
tholike?

D. The Signe of the holy Crosse.

M. Why so?

D. Because in it our Sauour Iesus
Christ redeemed vs; & this Signe
hath alwayes beene vsed in Gods
Church, not only in the Sacra-
ments, but also in actions of this
life, as well humane, as diuine.

M. From what, or whom did he
redeeme vs?

D. From Sinne, and the Diuell,
whose prisoners we were before.

M. How must the Signe of the
Crosse be made?

D. The ordinary manner is with
the whole hand, or three princi-

*Basil. l. de
Sp. Sa. c.
27. Naz.
orat. 1. in
Iul. Hie-
ron. ad
Eust. de
custod.
Virgin.*

pal

all fingers of the same, to touch first the forehead, then vnder the brest, and then from the left to the right shoulder, saying: In the name of the † Father, and of the † Sonne, & of the holy † Ghost, Amen: or in Latin, *In nomine † Patris, & † Filij, & Spiritus † Sancti, Amen.* M. Is there any other manner of blessing your selfe?

D. Yea Sir; as the Priest doth, when he saith the Gospell, making with the thumbe a Crosse vpon the forehead against euil thoughts; another vpon the mouth against euill wordes; and the third vpon the brest, against euill workes which proceed from the hart; saying: By the Signe † of the holy Crosse, † from al our enemies, † deliver vs good Lord: to which is also ioyned the former blessing, In the name of the Father, and of the Sonne, & of the holy Ghost, Amen. M. Is there any mystery signified

¶ ad Fa.
bio. de ve-
stib. sac.
¶ c. 9. E.
zech. E-
phrem
ser de S.
Cruce
Tert. l. de
cor. mili-
tit. Orig.
bomil. 8.
August.
tract. 118
in Io. A-
than. in
vit. An-
ton. Eu-
seb. l. 1. &
2. de vita
Constan.
Tripar.
hist. l. 6. c.
1. Ruffin.
l. 2. hist. c.
29. Cyril.
Hieros.
Cath. 4.
¶ 13.

besides, in this Blessing?

D. Yea Sir: First the mystery of the Blessed Trinity; & then that of the holy Incarnation; when our Saviour came downe from Heaue into the Virgins wombe.

M. How are these mysteries represented in this Signe?

D. In that, we say in the Name, and not in the Names, is giuen to vnderstand the vnity of God; and by the Name, is vnderstood his Diuine power and authority, the which is only one in al three Persons. Those wordes of the Father, of the Sonne, & of the holy Ghost, do declare vnto vs the Trinity of the Persons; which notwithstanding haue one and the selfe same Diuinity, & Essence, Power, Wil-dome, Bounrie, &c.

M. And how is the Incarnation represented by this Signe?

D. Because it representeth the passion of our Saviour, & cōsequent-

ly

ly the Incarnation of the Sonne of God, who for our redemption was made Man, and crucified.

M. Why do you draw your hand from the head to the midle, and then from the left shoulder to the right, & not from the right to the left?

D. The first to signifie the proceeding of the Sonne from the Father, who is the fountaine and beginning of the other two persons. The second by touching both shoulders, signifieth the proceeding of the holy Ghost, from the Father & the Sonne, which is done from the left side to the right, to signifie that by the Passion of our Saviour, we are transferred from things transitory to eternall, from sinne to grace, from death to lyfe: whereby it appeareth that this holy & wholesome signe, is as it were a brieve summe of our whole faith, and Religion.

M. When must we vse this holy Signe?

D. As often, as we beginne any worke, or that we be in any necessity, especially when we rise, or go to bed, or go forth of doores, at the entrance into the Church, and when we eate, or drinke &c.

M. And why do you make this signe so often, and to what effect?

D. Because it is the signe, liuery, and cognoissance, wherby we are distinguished, as the true seruants and souldiers of Christ, from al the enemies of the holy Church, as Gentils, Iewes, Turkes, and Heretiks. Secōdly because by this signe we inuocate the help of God in al our workes. And oftentimes we are deliuered by the vertue thereof from many perills, as well temporal as spiritual; the Diuel fearing this signe, and flying from it, no otherwise then malefactors do from the Kinges officers & iustice,

espe-

Especially, when it is made with faith, & confidence in Gods mercy, & the merits of Christ our Lord. M. And why do you put off your cappe, & make curtesy, when you name I E S V S.

THE
NAME
OF I E-
S V S.

D. Because the Apostle teacheth vs, that there is no other Name wherein we can be saued: and that in this Name all knees shall bow, as well of heauenly and earthly creatures, as of all things vnder the earth.

*Of the Obligations & Duties
of a true Christian.*

CHAP. II.

M. **F**OR what end was Man created?

D. To loue and serue God in this life, and afterward to see & inioy him in the next, wherein doth cō-

CHRI-
STIAN
DVTIES.

all our euertlasting felicity, and
happines.

M. You haue answered well, but
tell me, what is a Christian bound
to know, for the attayning of the
said end, after he cometh vnto of
reason?

D. Three things.

M. Which are they?

D. First to know what to belieue.
Secondly to know what to pray
or aske. Thirdly to know what to
worke or do.

M. And how shal we know what
to aske?

D. In knowing well the Pater
Noster &c.

M. And how shal we know what
to belieue?

D. By knowing the Creed, or the
Articles of our faith.

M. How shal we know what to
worke?

D. If we know wel the comman-
dements of the Law of God: and

those

those of our holy Mother the Church: and discern what are mortall sinnes, to the end we may fly them.

M. You say wel: but tell me, haue we not need of some supernaturall helpe, for the discharge of these obligations?

D. Yes Syr: for we haue need of three supernaturall vertues, which must be planted by God in our soules.

M. Which are they?

D. Faith, to be able to belieue wel: Hope, to be able to aske, or pray well: and Charity, to be able to worke well.

THEO-
LOGI-
CALL
VER-
TUE 3.

Of the Creed.

CHAP. III.

M. **G**O to then; let vs begin with Faith, and tell me

what we must belecue?

D. I haue already told you, that the principall is the Creed.

M. VVhy then, recite the same.

THE
CREED

D. 1. I beleue in God the Father Almighty, Creator of Heauen and Earth. 2. And in Iesus Christ his only Sonne our Lord. 3. VVho was conceived by the Holy Ghost, borne of the Virgin Mary. 4. Suffered vnder Pontius Pilate, was crucified, dead, and buried, descended into hell. 5. The third day he rose againe from death. 6. Ascended into Heauen, sitteth at the right hand of God the Father Almighty. 7. From thence he shall come to iudge the quicke and the dead. 8. I beleue in the Holy Ghost. 9. The holy Catholike Church, the Communion of Saintes. 10. Remission of Sinnes. 11. Re;urrection of the flesh. 12. Life euerlasting. Amen.

M. Tell me, what is this Creed?

FAITH.

D. It is a Confession of the principall articles of our Faith.

M. Who made it?

D. The Apostles.

M.

M. To what end ?

D. To informe vs in our faith.

M. What is faith ?

D. Faith is a gift of God in our soules, with the which we do firmly and Catholically belceue all that God hath reuealed vnto vs, according as we are taught by our holy Mother the Church.

M. Is the Church then a witnes sufficient for to know, and distinguish all that God hath reuealed ?

D. No doubt Syr: for as much as she is illuminated, and assisted alwayes with the holy Ghost; and therefore cannot erre.

M. What is the holy Catholike Church ?

D. It is the visible Congregation of all true Christians, and Catholikes, which are scattered ouer the whole world, whose Head next vnder God, is the Pope.

M. VVho is the Pope ?

D. The Pope is the holy Father,

Ephes. 2.

Heb. 11.

Basil. ser.

de fid. 10.

1. Aug.

cont. Ep.

Punda c.

5. Ber. E-

pist. 190.

Chryso. in

1. Cor.

Hom. 4.

Gregor.

Homil.

16. in E-

uang.

**THE
CHVRCH**

Gen. 6.

Cont. 4.

6. Esa.

5. Mat. 5.

6. Mar.

12. Luc. 5.

1. Petr. 3.

Ap. 12.

THE
POPE.

Iren. l. 3.

cap. 40.

Tertul.

de praef.

cript.

Clem. A.

lex. l. 7.

stro. Cyp.

l. 1. Ep. 6.

l. 4. Ep. 2.

Orig. d.

1. Arnob.

in Ps. 130.

Aug. Ep.

26. &c.

TRADI-

TIONS.

Bishop of Rome, Successor of S. Peter, and Vicar of Christ vpon earth, to whome all Prelates, and Christians whatsoeuer, are bound to obey, as to Christ his true and lawfull Lieutenant.

M. How know you, that the Pope is Saint Peters Successor?

D. By the infallible Authority of the Scripture; the vniuersal Tradition of Gods Church, the certaine succession of all Roman Bishops euer since Saint Peter, vnto this day: and last of all the testimony of all learned Doctors, Fathers, and Catholike writers, since Christ came into this world.

M. And what call you Tradition; wherof you mentioned euen now.

D. Tradition of the Church, and such as is of authoritie to proue or disproue in matters of faith, we call all that Doctrine, which without writing hath bene by word of mouth left vnto vs, ei-

ther

ther by Christ, or his Apollles, or their lawfull successours, and therefore to be honoured and beleeued.

M. And how proue you that Saint Peter was made Pope & president of Gods Church by our Saviour?

D. By those wordes, wherein he bad him feed his flocke three times together, and especially when he gaue him the keyes of the Kingdome of Heauen, and authority, that whatloeuers he should looke vpon earth, it should be loosed in Heauen; & whatloeuers he should bynde vpon earth, it should be bound in Heauen: which was the greatest power, that could be giue to any mortall creature.

M. And cannot the Pope erre in matters of Faith, and Religion, as well as other temporall Princes?

D. No: for our Saviour saith to Saint Peter, that he had prayed for him, that his faith should not faile, and therefore he calleth Saint Peter

the

2. Thess.
& Chrysos-
sol 7 he-
philaet.
De unie.
ibid. &
super 1.
Cor. 12.
Basil. de
spiritu
Sancto
cap. 9.
Vincent.
Lyrinens.
Tertul. de
prescript
Ioan. 10.
& 11.
Matth. 16

Mat. 16.
vers. 18.

the rock; saying, *Vpon this rocke I will build my Church, against which the gates of Hell shall not preuaile*; all which would be other wise, if the Pope could erre, who is the foundation of this whole building. As for temporall Princes they haue no power in matters of faith, and Religion; seing our Saviour cōmandeth to giue to Cæsar that which belongeth to Cæsar, & to God that which belongeth to God; & much lesse haue womē to do in this, who (as Saint Paul saith) ought not to open their mouthes, nor speake in the Congregation.

M. So that you make the Pope & Saint Peter all one in this case?

D. Doubtles, even as the Father & the Childrē are all one in the title of inheritance; & as the Churches body continued after Saint Peter, so her Head must needs continue also on earth.

S. PE-
TER AT
ROME.

M. You make no doubt then, that

Saint

Saint Peter was the first Bishop or Pope of Rome?

D. None at al Sir. For as much as it were madnes to call it in question, being so certaine a matter, and so receiued amongst all Christians, as any other article of our faith; as all histories and auncient, and moderne writers to testifie, & to this day there remaine manifest arguments of the same in Rome.

M. Why; haue you any Relique of his, in that Citty?

D. VVe haue both his, and Saint Paules whole Bodies, and their Heades are yet to be scene: where are extant the most sumptuous & ancient Temples in the world built ouer them, for their memories; Saint Paul being beheaded by the sword, the same day that Saint Peter was crucified, vnder the wicked Emperour Nero, after that he had been Bishop twentie and fve yeares of that Citty.

*c. Petr. 5.
Iren. l. 3.
c. 3. Tert.
de pres-
cript.
Clem. A-
lex. l. 7.
Strom.
Euseb.
Eccles. hi-
stor. li. 2.
c. 24. &
15. Hier.
de Scrip-
tor. Ec-
cles. Cy-
pr. l. 2. E-
pist. 3.
Aug. cō-
tra Peti-
lia. l. 1. c.
51. & Ep.
91. & 93.
& 164.
Amb. ser.
66 Ni-
cephor. l.
2. c. 36.*

M. You haue reason: but let vs returne to our first purpose of the Creed. And first tell me, How many articles be there of it?

D. There be twelue, whereof the first belongeth to the Father; the six following to the Sonne; and the last five to the Holy Ghost, which are the three Persons of the Blessed Trinity.

M. What is the mystery of the Blessed Trinity?

THE
BLESSED
TRINI-
TY.

D. Truly Sir, that is to deepe a Question for me to expounde. But it is sufficient for me to belieue that which the Church doth teach; which is, that the Blessed Trinity is Three Persons, and One God only.

M. Yt is well answered. But do you know no similitude, by the which you may in some manner declare it?

D. Yes forsooth. For as our Ioue being but one alone, yet hath

it three powers; to wit, Vnderstanding, Memorie, and Will, which powers are all one thing with the soule: euen so, the persons of the Father, of the Sonne, and of the Holy Ghost, are all three one God.

M. The similitude is good: but let vs speake a word or two, of euery article by it selfe. And first, What do you professe by the first Article?

D. I professe, and belieue that there is a God, although we do not see him with our corporall eies; and that this God, is One only; and therfore it is said, *I Belieue in God*, and not in *Gods*, who ruleth, gouerneth, seeth, and knoweth all thinges, euen the most secret thoughts of mans hart, And therfore worthily called *Almighty*, and *Maker of heauen, and earth*, because indeed he hath created them both of nothing, and all creatures that

are containd in them; and can also if he list, reduce them to nothing. Yea if he did not continually sustaine and vphold them, they would returne to nothing, of which they were made. And therefore the Conseruation, Gouverment, Order, and Being of these Creatures, do infer of necessity the infinite power, wisdome, and goodnesse of Almighty God; without whom no creature could have had beginning: and this, the very *Heathens*, *Aristotle*, and others of good vnderstanding, did comprehend.

M. And what is meant by the second Article: *And in Iesus Christ, his only Sonne, our Lord?*

D. It is giuen vs to vnderstand, that our Sauour Iesus Christ is the true and only Sonne of God, and to him Coeqvall, and Coeternall, the which is called our Lord, first, because he hath (ioyntly with

his

his Father) created vs, and so remaineth our Lord, and Maister, as much as his Father: furthermore, for that with his laboures, and passion he hath brought vs from the bondage of the Diuell.

M. But tell me the meaning of the third Article: how is it laid that he was, *Borne of the Virgin Mary, and conceaued of the Holy Ghost?*

D. Because this Sonne of God, and second Person of the Holy Trinity (by the worke and vertue of the Holy Ghost, in the wombe of the Virgin Marie our Blessed Ladie) tooke and vnited to the Person of his Diuinity, our humane Nature; that is, a true Body, and Soule, euen as ours is, and so remayning still God as he was, became also by his Incarnation true Man. So that, as in his diuine generation he had no Mother, so when he became man, he had no Father, but taking of her the

IN CAR-
NATION.

Isa. 9.

Matth. 1.

Ioan. 1.

Luc. 1.

Rom. 8.

1. Cor. 6.

1. Petr. 6.

whole substance of his body, proceeded from her in his birth, without detriment of her Virginity : euen as in his Resurrection he came forth of the Sepulcher, without opening the scale and closure therof.

M. And what is conteyned in the fourth Article : *He suffered vnder Pontius Pilate , was crucified, dead, and buried ?*

D. The most profitable mystery of our Redemption ; for the greatnes of the offence and iniurie done vnto Gods Maiesty, required a satisfaction of infinite value and dignity , which none being able but God to performe , Christ being true God and man, did by his death on the Crosse most fully accomplish, wying away our sinnes with his pretious Bloud, and Passion, and giuing vs withall therein, a most liuely patterne and example of his vertue, especially of

his

his Patience, his Humility, his Obedience, and his exceedinge Charity.

M. If Christ hath satisfied his Father for the sins of all men, how commeth it to passe, that so many are damned; and that we haue so much neede to do pennance for our sinnes? V Was not the passion of Christ sufficient?

D. Yes; but as Christ hath satisfied for all sinners, so it is necessary to applie this satisfaction, in particular to every one that desireth to be partaker of so great a benefite. And this is done by faith, with vse of the Sacraments, with good workes, and particularly with pennance: and therefore, although Christ hath suffered and satisfied for vs, we must notwithstanding (if we will not be damned) apply by penance the same to our selues.

M. I like your answer well: but tell me, Haue you neuer heard any

Example that may giue light to this doctrine?

D. No truly Sir: I would be glad to learne one.

M. Why then, take this example. If there were one Man, that of Charity would take such paynes and labour, as by his endeaours he might gaine money sufficient to pay all the debts of this Citty: and should put it all in one Treasure-house, to the end it might be given to al those that should bring a writing or Bill of Receit from him: This Man no doubt on his part might be truly said to haue satisfied for all; & yet many might remaine stil indebted, because they would not (eyther for pride, or for slouth, or some such like cause) go to aske his writing and carrie it to the Treasure-house to receaue the money: can you remember this?

D. Yes Syr, I trust I shall not forget it.

M. Well

M. Well then, recite vnto me now the fifth Article.

D. *He descended into hell, and the third day rose againe from the dead.*

M. Tell me, how it is said that Christ rose the third day, being buried on Friday at night, and rising on Sunday before day?

D. Syr, it is sufficient to verifie this speech, that he was in his graue some part of these 3. dayes: albeit if you reckon the houres, (which were as many, as he liued yeares in this world) you shall finde then sufficient to make vp three whole dayes, of allmost twelue houres a peece.

M. But tell me: VVhen Christ dyed vpon the Crosse, as his soule departed from his body, did his Diuinity also forsake the same?

D. No forsooth. For the Person of his Godhead was alwaies vnit-
ed still, both to the Body and Soule: although they were separa-

ted the one from the other for a ryme.

M. And whither went his soule when it departed from his body vpon the Crosse?

D. It descended into hell.

M. VVhich hell? For in hell there be many places.

D. It is true: there be foure places; one of the *Damned*, another of *Purgatory*, a third of *Children* that dye without Baptisme; and the fourth which was called *Abrahams Bosome*, and now is commonly termed *Limbus Patrum*, because al the Saints and holy Patriarches of the old Testament remained there vntill Christes passion, when thither he descended and deliuered them.

M. So that you make no accompt then of those that interpret Hell, for the Graue or Sepulcher: which interpretation indeed, is erroneous, friuolous, and contrary to all the authority of Gods Church, &

Doctors

LIMBUS
PATRUM

Eccl. 24.

Psal. 15.

Ose. 13.

Zach. 9.

Collos. 2.

Act. 2.

1. Pet. 3.

CHRISTS
DESCEN-
SION IN-
TO HELL.

Zach. 9.

Eccl. 24.

1. Petr. 3.

Act. 2.

Iren. 1.5.

Doctors of the same. But what thinke you of those Calvinists (for they do not all agree) which say that Christ, vpon the Crosse, and before hedied, suffered the paines of Hell; & that this was necessary for our Redemption?

D. No doubt, but this is a more grosse, and damnable opiniō then the other, and well worthy of the paines of Hell; whosoever doth teach or belieue it: and therefore no wonder, if *Caluins* owne schollers forsake him in this point.

M. VVhy, what reason haue you against them?

D. First, because this opinion diminisheth the worthines of Christs Passion, as though it were not sufficient, vnlesse his soule despaired (as *Caluin* saith it did) whereas in truth one drop of his Sacred Bloud had beene most abundant, for the infinite worthinesse of his Diuine Person, that offered himselfe in sa-

Iustin. dialog.

can. Try obone.

Aug. Ep.

99. & 57.

de fide ad Petr.

c. 2. An.

of lib. 1.

de fide c. 1.

Orig. in

Ep. Rom.

c. 5. Basil.

in eja.

43. Ruff.

in Sym.

bolo. Hie-

ron. in

Ep. ad E-

phes. c. 4.

& in c. 9.

Zachar.

& in c. 2.

lon.

crifice for vs. Secondly, for that Desperation, being the greatest sinne that can be, yea one of the sinnes against the Holy Ghost, if Christ had despaired (as Calvin blasphemeth) nether should Saint Paul haue truly excepted Christ from sinne, nor the Scripture say, *Qui peccatum non fecit, nec inuentus est in ore eius dolus.* Which did no sinne, neyther was guyle found in his mouth. Thirdly, because al the damned are hated of God, which to say of our Saniour, were impossible, of whome God the Father saith: *This is my beloued Sonne, in whome I am well pleased.* Besides there be many other reasons which are not necessary to be alleaged for so manifest an Heretical blasphemy.

M. And went none vnto Heauen before Christ?

D. None Sir: because he first opened the gate of his Fathers Kingdome, and was the first Man that

tooke possession therof.

M. It was good reason: But tell me, what is *Purgatory*?

D. *Purgatory* is a place of Torment, where the soules of those that depart in the loue and grace of God, and haue not made sufficient satisfaction for their sinnes by Pennance, are purged, before they passe into glory, as the holy Scriptures and Fathers do teach, and by reason is conuincied.

M. And is it lawfull to pray for these Soules?

D. Yea, it is both lawfull, and charitable.

M. VVhat prayers or suffrages are most effectuell to help them?

D. Aboue all, the Holy Sacrifice of the Masse: but the Popes Pardons or Indulgences, and other prayers and good workes of true Christians, are also beneficial, and profitable vnto them.

M. Why, hath the Pope any po-

wer

PURGA-
TORY.

1. Cor. 10.

Orig.

hom. 12.

¶ 13. in

tere. ¶

hom. 6. in

Exodū.

Aug. de

fide ¶ o-

per. c. 16.

in Psal. 37

¶ 80. ¶

lib. 21.

de ciuit. c.

c. 26. Gre.

l. 4. dial.

c. 39. Bed.

in cap. 3.

Lucæ. ¶

Mat. 12.

Cyp. l. 4.

Ep. 2. 2.

Machab.

12. Dion.

Eccles.

Hierarch.

cap. 7.

Chryso.
hom. 41.
in 1. ad
Cor. c. 3.
& hom. 3.
ad Phil.
Epiph.
cont. har.
heresi 75.
Damasc.
ora. pro
defunctis
Greg. in
Psal. 37.
Cōcil.
Carthag.
4. c. 79.
& 95.
Tolet 11.
c. 12. Bra-
charēse. 3.
cap. 34.
THE
POPES
PAR-
DONS.
Vide Cōc.
Ancy.
c. 2. & 5.

wer ouer the dead also?

D. The Pope being Christs chiefe Vicar vpon earth, hath authority by vertue of his office, to apply & dispense the treasures of Christ & his Church, whose passion, as also other his Saintes and Martyrs merites, he can apply to mitigate their paines, cleanse them from sinne, and prepare them for glory.

M. Why, Is not the Passion of Christ sufficient of it selfe, but that you will put in the merites of Saintes, and Martyrs?

D. Yes, it is not only sufficient, but also abundant: yet if Christ will haue his Saintes partakers of his glory in this world, as well as in heauen, who can gaine say it? euen as a King, which goeth to the warres, and is sufficiently furnished of munition & money, may (if he will) accept of any his subiects offerings, & by spending their goods together with his owne,

make

make them partakers of his Victorie and Glory.

M. It is well said. But what meaneth the Pope, when in his Bulls he saith, *An hundred, or a thousand yeares of pardon, or Indulgence?* Can any man be bound to so long penance?

D. No truly, in this shortnes of lyfe that we haue: but by reason, that in the primitiue Church, for euery mortall sinne, men were wont to do penance many yeares, and that now deuotion and charity is waxed so cold, that one man wil sometimes commit twenty or forty mortall sinnes in one yeare: and by that accompt deserue a hundred, and sometimes a thousand yeares of penance; except penances were shortened, and pardons enlarged, in this frailty of man, it would be hard to giue God, and the Church satisfaction.

M. Truly so it is, and more is the pittie. But hereby we see how iu-

stly

Neocassa.
c. 3. Nicæ-
nū 1. can.
11. Chalce-
don. act.
1. & 13.
Laodice
Cabilon.
Rh. men.
Lateran.
sub. Inno.
3. c. 3. &
62. Late-
ran. sub
Leone. 10.
Sess. 9. &
12. Trid.
Sess. 25.
Innoc. 2.
Ep. c. 7.
Gregor. 1.
Instit. Ser-
gus ante
an. 600.
in lapide
marm.
Roma.
Greg. 7.
ante an-
nos 600.

nos. 600.

Ep. 6.

9. 23. 56.

38. *Vr-**ban. 2.**Conc. Cla-**ramon-**tan.**Pascha-**sius 2.**Concil.**Lateran.**Alexan.*

1. &c.

*Vide eti-**am Bel-**larminū**toto lib.**de indul-**gentijs.*

stly we call the Church our *Mother*, and the Pope our *Father*, seing they deale so gently with vs. But let vs go forward with the Creed: and tell me the meaning of the sixt Article.

D. The sixt article is, *He ascended into Heauen, and sitteth on the right hand of God the Father Almighty.* Which Ascension being full fourty dayes after his Resurrection, doth so assure vs of the verity of all the mysteries of his lyfe and passion, as there can be no further doubt of them, and this as the conclusion of the rest, doth manifestly assure vs of the greate Glory, and Majestie which now he retaineth in Hea-
uen.

M. And what is meant by saying, that Christ after his ascension sitteth on the right hand of God the Father? hath God the Father any right hand?

D. No sir, for he is a Spirit, and

hath

hath no body : but when we say, *He sitteth on the right hand*, the meaning is, that Christ in that he is God, hath the same glorie, honour, & power with his Father, not Inferiour, nor Superiour, but Equall: and in that he is Man, God the Father hath given him more glory, honour, and power, then to all the Angels, and Saintes in Heauen.

M. Let vs come to the seauenth Article; which is, *From thence he shall come to iudge the quicke & the dead*: Doe you know how this Iudgment shalbe?

D. Yea Sir; for it shalbe as Saint Paul sayth, in great Terrour, and Maiesty, in the voice and trumpet of an Angell: at what tyme the whole world shalbe destroyed with fire, as it was with water in the Deluge of Noë: which day no man shall know how neere or far it is off: the dead shall rise, & those

that

that are then liuing shall presently die, and suddainly rise againe, to the end they may haue their due to death. At which tyme shall cease dayes and nightes, marriage and merchandize, and all these other things which we now seev-
sed in this world.

M. To what purpose then shall those be iudged, which haue already in the houre of their death, receiued their finall sentence and verdict?

D. For diuers causes. And first, because the body with the soule, shall haue his Iudgment of paine and glorie euerlasting, which before it had not. Secondly, for the glory of Christs Saintes, which as they were in this world persecuted and euill intreated; so there they shalbe in the sight of the whole world, by God glorified. Thirdly, for the glory of Christ, because hauing been vniustly condemned

demned, and of many neither knowne, nor honoured, as was conuenient; so is it good reason, that there should come a day wherein the whole world, either by leue or force, should both know him and honour him as their King, Lord, and Soueraigne. Fourthly, for the confusion of the proud enemies of God. Lastly, for the glory of God himselfe, against all Atheistes, and incredulous persons, who (measuring Gods providence by their owne carnall desires) because they see oftentimes the iust to be afflicted, & the wicked to liue in prosperity, thinke that God doth not well gouerne this world: But then they shall see that all this hath been by Gods high wisdom, and goodnesse, whereby he shall there as iustly cōdemne the wicked for their sinnes, as he doth (heere in this life) reward their slender good workes.

D

with

with temporall commodities. As contrariwise, his seruantes in this life be punished for small offences, to enrich them in the next, for their good workes, with an infinite treasure of glory.

M. What is comprised in the eight Article, *I belieue in the holy Ghost.*

D. That the Holy Ghost, the third Person of the Holy Trinity, is the same God, of Equall Power with the Father, and the Sonne, the other two Persons of the Blessed Trinity. And he is called the Holy Ghost, or Spirit, because all other Spirits (whether of men or Angells, though neuer so holy) haue of him receaued all their sanctificatiō; to whose goodnes are also attributed all other giftes and graces of God, which are reparted in the whole Catholike Church.

M. What meaneth it, that the holy Ghost is painted in the forme

of a

of a Doue, and sometimes in the forme of Fire, and clouen Tongues ?

D. Not because the Holy Ghost hath any corporall forme, or shape of himselfe, but to represent vnto vs in the Doue, the Holy simplicity, purity, and zeale of those soules which he replenisheth. And in the Fiery Tongues, is signified the comming downe of the Holy Ghost (ten dayes after Christes Ascension) vpon his Apottles and Disciples, whom he then filled with all kinde of knowledge, which is signified by the light of that Fire; with Charitie, which is signified by the burning flames of the same; and thirdly with Eloquence which is signified by the Fiery Tongues: al which were necessary for the publishing and propagation of his Ghospel.

M. Now then declare vnto me the ninth Article, I beleene the Holy

Catholike Church, the Communion of Saintes. How do you beleue the Holy Catholike Church? & how shall we be able to distinguish it from all other Synagogues, and Hereticall Congregations?

D. I beleue the Holy Catholike Church, as our deare and louing Mother, which therefore will neuer deceiue vs; and credit her as Christes true Spouse, which therefore cannot erre; for the which also Saint Paul calleth her the pillar and firmament, or foundation of Truth, & to whome our Saviour, ascending into Heauen, promised the Holy Ghost to remaine with her, and to instruct, and teach her all Truth.

M. And what signes can you giue me, wherby I may know which is the Catholike Church?

D. Those which this holy Creed and the Creed of the Councell of Nice doth put, which are infallible

and

and sufficient.

M. Which are thole?

D. These foure, *Vnam*, *Sanctam*, *Catholicam*, *Apostolicam*. That is to say; *One*, *Holy*, *Catholike*, and *Apostolick*. To the which we may adde the fifth, *Romanam*, That is, the *Roman*.

M. VVhy, may not the Heretikes say the same of their Church also?

D. No: for they first are not *One*, because they are deuided into many sects, and some are Lutherans some Calvinists, some Puritans, some Protestants, others of the Familie of Loue. In so much as within these few yeares since Martin Luther fled from his Monastery & begon to teach this new and licentious doctrine, from whence all these other petty sects are deriued, they are increased and multiplyed to an 150. and more, different one from another: as hath bene a lile seene in other tymes, and Heresyes.

THE
SIGNES
OF THE
TRUE
CHVRCH.

See Vinc.
Lyrinens.
Tertull.
Epiphani.
Philast.
August.
Cypri. cō-
tra heres-
es. Eph.
4. vers. 5.
Tho. : o-
mnis de
fig Eccl

which alwayes haue worne themselves out of credit by this meanes: for as it is the priuiledge of truth that it can be but One (as a straight lyne by no art can be made but of one fashion) so all that is not grounded in Truth is subiect of it selfe to multiplicity; as crooked lynes, once varying from straightnes, may be made of a thousand contrary fashions. And for that Heresies be nothing els but *Doctes fabula*, cunning lyes (as S. Peter calleth them) lyke to the fictions of Players and Poets; notwithstanding for a while they please the people for noueltyes sake: yet for that the nature of man is so affected to truth as he cannot but imbrace it being sufficiently knowne; it followeth, that the vnderstanding once thoughtly convinced with the truth, doth consequently reiect and detest whatsoever is contrary vnto it. And in
this

2. Petr. 1.

In this manner all Heresies haue come to naught, as no doubt but these of our Countrey will also do; for notwithstanding the interest and authority of Princes, the industry of Politikes, and the art, eloquence, and endeauours of their authors, may for a while support them, yet they quickly wax stale, and out of request, & the authority, maiesty, and euidence of the Catholike Truth preuayling with the wiser sort, excludeth by little and little these other noueltyes, and burieth them in perpetuall oblivion, for that (as Zorobabel sayd) *Magna est veritas, & praualeat*. Heresies haue diuers Authors and Founders, and so consequently diuers formes of Seruice, and farr different Articles of Religion: but the Catholikes vie the same Masse and Mattins, and all other necessarie Cerimonies therunto belonging, throughout the whole world; & their profession of

3. Esdr. 4.

faith is one, and the same in all Countries.

M. If this be so, how then are there so many Orders of Monkes and Friars, who are of diuers Religions, as Bernardines, Benedictines, Carthusians, Augustines, Dominicans, Franciscans, Iesuites, Carmelites, and the like?

D. All these agree vniiformely in all things that belong to the selfe same Catholike Faith & Religiō, Sacraments, and other Cerimonies of the Church: and do differ only in habit, houres of prayer, manner of doing penance, and rules for their deuotion, agreeing all in the substance of a Religious lyfe, which is the obseruance of these three vowes, Pouerty, Obedience, and Chastity; So that, albeit the common people do sometimes call them diuers Religions, by reason of their differēt habits; yet no Catholike man doubteth,

but

RELI-
GIOUS
VOWES

but that they are all of the selfe same Catholike Faith, and Religion.

M. And is it lawfull to vow these thinges, or may a man be able to keepe them?

D. None doubteth, but such as are enemies of vertue; especially since Christ himselfe did prescribe the same to his Apostles, though not as Commaundements, yet as Counsellis, bidding them to sell all they had, and giue it to the poore; & teaching them obediēce, by his owne example: and comparing those which liue chaste to the Angells in Heauen, who neither marry, nor are married.

M. Why are there three principall Counsellis, and no more?

D. Because these Councils serue to take away the principall impediments of perfection which consisteth in Charity, and the impe-

See Gen.

28. *Leuit.*

7. *Nu.*

Deuter.

3. *Iudic.*

1.1. *Reg.*

2. *Reg.*

5. *Ps.* 75.

Ecl. 5.

Branch. 6.

Mat. 14.

Mar. 16.

Act. 13.

Tim. 4.

Luc. 10.

1. *Cor.* 7.

Cyp. *ser.*

de natu.

tate Chri.

sti. *Amb.*

l. de Vil.

lis &

Ep. 87.

Hieron. 1.

1. *aduer.*

us Ioni.

& *Ep.*

22. *ad*

Eustochiū

*Aug. ser.**16. & 61.**de temp.**in Enchi-**rid. c. 121.**11. de a-**dulter.**cōm. c.**14. lib. de**sancta**Virg. c.**14.*

FREE-

WILL.

*Leuit. 26**Deut. 30.**Ecd. 13.**1. Cor. 13.**Apoc. 3.**1. Iren. 1. 4.**c. 9. 71.**76. Iust.**contra**Try. b.**apoc. 1.**& 2. 9. 2.*

dimentes are three: that is to say, the loue of worldly Goods which is taken away with Pouerty: the loue of carnall Pleafures, which is taken away with the Vow of Chastity: the loue of Power and Honour, which is taken away with humble Obedience. So as by giuing vnto God our temporall goods by Pouerty, our body by Chastity, and our soules by Obedience, we come to make a Sacrifice, or Holocaust vnto God of all we haue: and so dispose our selues vnto the perfection of Charity, in the best manner that in this life is possible.

M. How can a man vow that which is not in his power to fulfill?

D. Vertue, with Gods grace & assistance, is in the power of our Freewill, if we do our ducy: for God can neuer be wanting in that he hath promised.

M. And

M. And hath a man Free Will?

D. Without doubt Sir: for by Free will, a man differeth from a beast. And otherwise God in vaine should giue him counsell, or commandement to do any thing: and should vniustly punish him, or damne him, when he doth amisse, because if he wanted Free Will he could do no other.

M. Why then a man may be iustified by his owne workes, without faith? how may that be?

D. No forsooth: for Faith is the foundation of all Iustice, without which no man can please God: Yet it is not only our Faith that doth iustifie, but a liuely Faith, that is. Faith with Charity and good Workes. For without Charity (which giveth forme and lyfe to our faith) although a man could worke miracles, he could not be saved. For Saint Paul saith, That although he had faith to moue

mountai-

Clem. paedagog. l.

1. c. 6. &

Strom. l.

1. c. 5.

Tert. de

exhort.

castit. l. 2.

contra

Marcio.

August.

contra

PeLAG. l. 1.

1. 2. & 1.

2. c. 5. &

15. & de

gratia &

lib. 1. b. c.

15. & 18.

Ambos.

de vocat.

gent. lib.

1. c. 5. &

lib. 2. c. 9.

Hieron.

contra

Iouin. lib.

2. Ep. 146

Chryso. in

Gen. horn.

23. & ad

Gal. c. 5.

& 1. in

1. ad Tim.

1. Cōcil.

Carthag.

& Arau-

fic. cap. 8.

Leo. Pap.

Ep. 134.

IUSTI FI-

CATION.

See Conc.

Trident.

Sess. 6. c.

3. 9. D.

Paul. ad

Rom.

Galat.

Cor. D.

Jacobus.

D. Pet.

Epist. per

totum.

mountaines &c. yet all profiteth him nothing without Charity, and the grace of God, which in substance is all one: & Saint Iames sayth, That Faith without good works is dead.

M. But is it not inough for our Iustification and Saluation, that God doth impute Christs Iustice vnto vs?

D. No Syr for Grace and Christian Iustice is also inherent in the soule, and this imputatiue Iustice is a meere fictiō in fauour of sinne, putting wicked men in hope to go to Heauen without vertue, penance, or obseruance of Christs Holy Law.

M. So that Faith only doth not iustifie, without Good Workes?

D. No forsooth: for the Diuells do also belieue and do tremble: and as the body is dead without the soul, so is faith without good workes and charity. So that only a liuely

Faith

Faith doth iustifie, that is, Faith with Charity .

M. What are those Workes which you call Good ?

D. To loue God aboue all things, and my Neighbour as my selfe; to fast, and pray, and giue almes, with all other workes of mercy and iustice, as the Angell Raphael taught Tobias.

M. You haue answered like a Clerke. But let vs returne to the other Signes or Markes of the Catholike Church: What is the second?

D. The second is *Sandlam*, that is Holy: for in it only are all Holies, as especially the Sacraments which are the conductes of Gods grace, wherin is true Holines.

M. But being so many sinnes in it, how is it called Holy?

D. Because (notwithstanding) there are in it alwayes the gistes of the Holy Ghost; and because out of it, there can be no Holynes nor

GOOD
WORKS.

Iac. 2. 18.

Ezec. 18.

Is. 1. 14.

Mat. 19.

2. Cor. 5.

Ioan. 5.

Tit. 3.

1. Pet. 1.

1. Ioan. 2.

Apoc. 14.

& Vlt.

Clem.

Alex. 1. 5.

Strom.

Chrysof.

hom. 25.

in Mat.

& 10. in

Ioan.

Naz. ora.

in S. La-

uac. Cyril.

lib. 9. in

Ioan. c. 9.

& 1. 6. c. 1

1. & 4.

Hieron.

Salua-

in c. 1. ad
Galat.

Ambros.

de voca-

tion gent

li. 1. c. 8.

Aug. de

Vita

Christi. 14

& de file

& operi-

bus. 14.

& in Ps.

11. Greg.

hom. 33.

in Evang.

Trident.

Sess. 6. c.

10. Basil.

de Spiri-

tu Sancto

c. 24. & c.

See Cant.

4. Ephes.

1. Pet. 2.

1. Ion. 1. 4.

c. 40.

Aug. in

Psal. 35

Saluation; & the very sinners that
are in it, haue the Holy Faith and
Baptisme.

M. And haue not the Heretikes
and Iewes also Sacraments?

D. No: for first, the Iewes are
now Infidels, as well as the Turkes
and Paganes, because their Sacra-
ments, and Ceremonies all ceased
when the Law of the new Testa-
ment was published, and they
were bound presently vpon the
promulgation therof to forsake
them. And Heretiks haue no true
Sacrament, which they acknow-
ledge (Baptisme only excepted,
which is not theirs but ours) nei-
ther is it of effect by them, but by
the intention of the Catholike
Church.

M. And is the Baptisme of an
Heretike then sufficient?

D. In substance, Syr, hauing
Forme and Matter of a true Sacra-
ment, and the Intention of the

Catho-

Catholike Church, it is sufficient: but the Cerimonies which they leaue out (as the Insufflation, Exorcisme, Chrisme and the like) are in no wise to be neglected where they may be cōueniently supplied; because they haue also their vertu, mystery, and benediction; and haue been alwayes in vse, euer since the Apostles tyme, in Gods Church.

M. You say right well: For there is no Catholike Cerimonie idle, superfluous, or superstitious: but rather most necessarie, venerable, and full of mystery and comfort. But tell me, is it not sufficient for saluation to be predestinated, albeit he be not baptized?

D. Alas Sir, what haue I to do with Predestination, which is a thing in Gods Eternall Mind, before eyther I, or the world was made, and therefore passing mans capacity to comprehend it: wher-

Enchir. c. 56. Greg. 1. moral. c. 6. Bern. serm. 3.

BAPTISME.

See Dionys. Ar-eop. l. de Eccl. Hierar. Tertull. l. de cor. mil. Amb. de init. my-ster. Greg. hom. 5. in Num.

Leo. Ep. 81. Innoc. 1. Ep. 1. ad Dic. Eugen. Concl. T. 1. 4. can. 2. I-sidor. &c.

Ioan. 9. 11

20. Luc.

Vit. Mar.

7. 8. Mat.

8. 14.

PREDES-
TINA-
TION.

See 4.

Reg. 14.

Ecc. 13.

Sap. 11.

Ezech. 13.

1. ad Tim.

2. 2. Pet.

D. Tho.

1 p. 7. 23.

ut 5.

in it is to be obserued, that many deceyue themselves by mistaking the true signification of the word: for *Predestination*, as Saint Thomas teacheth, is diuersly vnderstood: sometymes for the cause of *Predestination*, which is Gods Eternall appoyntment, and disposition; & sometymes for the effect of *Predestination*, which importeth our Eternall Saluation, and the meanes wherby we must attayne vnto it. And for that both the Holy Scriptures, and Fathers vse the word sometymes in one sense, somtymes in another, the vnlearned oftentimes take occasion to confound themselves, and their owne consciences in the speculation of this mystery. No man can tell who is predestinate, or who is reprobate: but this I know, and am certaine, that except a man be christened, and keep Gods Commandeméts, he cannot be saued; and God com-

maun-

maundeth nothing that is either vnreasonable or impossible. And therefore as it behooueth vs not to be curious in searching Gods secrets, so it importeth vs not to be negligent in the execution of that which belongeth vnto vs, but according to S. Peters counsaile to make certaine our vocation by our good workes.

M. VVell then, to returne to the Church, Is there any reason why our Church is called *Holy*, and not that of the Heretikes?

D. That there is; for in the Catholike Church haue beene all the Saintes that euer were; & it neuer wanted many Holy men renowned for their vertue and sanctity of lyfe, testified by innumerable Miracles and by shedding of their blood for Catholike Religion, & vertue, which sanctity of lyfe proceedeth from the holy Doctrine, Sacraments and other helps that

Christ hath left vs in his Catholike Church, no otherwise then pretious fruites, & sweet smelling flowers take their vertue from the roote from whence they grow. VVherupon it followeth, that it is impossible that any man truly belecue, and obserue that which the Catholike Fayth commaundeth and teacheth, but that he must be endowed with grace and vertue, wherein true Holynesse consisteth; and only those Catholikes be not vertuous who breake the Laws of Catholike Religion: where contrarywise, it is manifest, that one may obserue all that the Protestants, or Puritans prescribe to be kept and belieued, and yet be no honeste a man then their good Maisters the famous Apollata's *Martin Luther*, and *Iohn Calvin* were, whose doctrine (as of all other Sectes and Heresies) of their owne nature, induce men to sinne. For

as the honour done vnto the Idols of the Paynims, *Cupid, Venus, Bacchus*, and such others, whom falsely they esteemed as Gods, did authorize and bring in all liberty, and lewdnesse of life; so the erroneous opinions of these late Sectaries, perswading the people that they haue no free-wil, nor any need of good workes, Confession, Satisfaction or Pennance for their sinnes, and the lyke, but that it suffiseth for all, only to belieue, hath opened so broad a way to all dissolution, as it may well seeme, that vnder the cloke of Christes name, and vizard of the Ghospeli, they indeed adore the same filthy Idols of the blind and carnall Gentility, howsoeuer amongst them, some (rather deceyued by Heretikes, then such indeed) may, by reason of their naturall inclination to vertue and modesty, be withholden from those excesses, wherunto

otherwise their erroneous beliefe doth prouoke them : as amongst the *Moores, Turkes, Iewes*, and other Infidels, some morall honest men are to be found. But you shall neuer find, that any man habituated & accustomed to sinne, hath bene conuerted to vertue and holynesse of lyfe, by the force of any Religion, but only in, and by the Catholike Fayth, of which are properly vnderstood those wordes of the Prophet: *Lex Domini immaculata conuertens animas*; The Law of God is vnspotted, & conuerteth soules; and by which only men become Sayntes, and giuing their lyues in testimony of this faith, are truly called Martyrs, of whose merites and of al other holy and spiritual benefites and graces, all good Catholikes (as children of the same Mother) are made partakers. Wherupon also followeth another article in the Creed: *The Communion*

Pf. 118.
Rom. 12.
1. Cor. 12.
2. Cor. 8.
Eph. 4.
Coloss. 2.
Philip. 1.
Ioan. 1.
August.
Enchirid.
c. 36. ser.
de temp.
181.

of Saintes.

M. So that there can be no Saint, nor Martyr, except he be Catholike, although he dye for his Religion ?

D. No vndoubtedly ; for it is not the punishment, as *S. Austine* layeth, but the cause and intention, that maketh a Martyr.

M. VVell, go forward then with the other Markes of the Church.

D. The third is the Name Catholike, which signifieth *Vniuersall*, and foloweth of the reason abouesaid. For that is the true Faith, and consequently must needs be but one : As we see that it is receiued generally in the whole world, amongst all nations vnto the furthest ends of the Earth, and hath florished in all ages euer since Christ, whereas other Sectes remaine in corners, and as they breed of corruption, so they dure not long, nor by any of them was euer any Nation con-

Pf. 2. ver. 8. Matt. 28. Mar. 16. Luc. 24. Cypr. l. de vnit. Eccl. Bas. Epist. 72. Hieron. l. 4. in Isa. cap. 12. Ambros. in Ps. 39. Aug in Psal. 9. Greg. in regist. Vide Bas. l. de Spir. Sanct. c. 27. Tert. præscrips cap. 16. Leo. Pap. ser. 1. de Petro & Paulo Iren. l. 3.

aduesf.
 haeres. c.
 2. Aug.
 Epist. 50.
 ad Bonif.
 & ibid. 1.
 ad Hono-
 ratū, &
 tom. 6.
 contra
 Ep. Fun-
 dom. c. 4.
 & lib. 1.
 contra
 Crescon.
 Gramat.
 c. 33. hist.
 Tripat. l.
 9. cap. 19.
 Vile
 Matt. 16.
 S. Leo. 15.
 S. Max.
 in fest.
 Apostol.
 Orig. tom.
 1. in pra-
 mio. peri-
 ar. Ana-

uerter to Christ.

M. Which is the fourth Marke.
 D. This word *Apostolique*, for by
 continuall succession of Popes and
 Bishops from Christs Apostles,
 we can proue that our Religion
 hath euer endured in the world,
 neuer corrupted nor interrupted
 euen vnto this day, which no He-
 retike can say, but that he is pre-
 sently conuincied of Nouelty.

M. That is very true; and espe-
 cially of the Sectaries of this age,
 which began all with their Mai-
 ster *Luther*, in the yeare of our Lord
 1517. But tell me also the fitt and
 last note, why do you call it the
Roman Faith?

D. Because *Saint Peter* the Apostle
 (on whome, as vpon a Rocke, our
 Sauour built his Church, and
 promised that his Faith should
 neuer faile, saying, that Hell gates
 should neuer preuaile against it)
 first planted, and possessed that

Seate,

Seate, together with Saint Paul: and afterwards (they being the principall Apostles) sealed the authority of the same with their glorious Martyrdome. Since when, euen vnto the Pope now lyuing, was neuer any Heretike, nor Apostata in that holy Chayre; and there haue been in it many worthy Saintes and Martyrs.

M. So that whosoever doth not buyld on this rocke, or build besides it, cannot be constant, nor assured in Religion?

D. Very true Syr: and moreover, he may be sure that his building will perith; as it appeareth in all the Heresies of times past, which now God be prayesd are consumed, though for a tyme they raged with sundry persecutions, like waues of the sea; against this ynmoueable rocke of our Religion. And the like end may be hoped for shortly, of all these pre-

*clet. Pap.
Epist. i.
Chrysost.
de Apost.
Petro &
Paulo
Hieron.
Epist. ad
Damas.
Tertull.
de præ-
script.
cont. hæ-
res. c. 36.*

sent Secretaries.

(a) Crom-
well and
Cran-
mer, fa-
rward
xecuted
for Trai-
tours.

(b) King
Henry
the 3. de-
ceived by
euill coun-
saile,
whi b
was the
first King
that ever
tooke th
Title of
Suprema-
cy vpon
him.

(c) Hugh
Latimer,
Peter
Martyr,
Martin

M. You haue great reason. For heauen and earth shall passe, but this word and promise is euerlasting. But tell me, if the case so stand, what foundation do those secular Princes builde vpon, which take vnto themselues the title of Supremacy in Ecclesiasticall, as well as Ciuill affaires?

D. Vpon the sandes and shallowes of flattering (a) Courtiers, and couetous Politiques, who to enioy the fat morsells of Abbeylandes, and Church-goods, first put this false persuation in their (b) Princes heades, soothing their ravenous pretensions with the vendible doctrine of hungry Ministers (c), who for theyr private interest, enuy, and ambition, made sale of their owne conscience, and shipwracke of the whole Commōwealth, by preaching this (d) grosse and erroneous Paradoxe, hauing

no one sentence, word, or syllable in Holy Scripture, or any auncient writer for it.

M. Why, do not the Scriptures often say, That the King is to be honoured, and feared, and the like?

D. I graunt you: but what coherence, or consequence hath this with making the King, or Queene a Pope, or a Bishop, or Supreme Head of the Church, which is all one; seing themselves graunt, that a Woman, or secular Person, though a Prince, cannot do the office of a Priest, Pope, or Bishop, as to minister the Sacraments, preach in publike, giue Holy Orders, or the like, which are annexed, and cannot be denied to him, which in truth is head of the Church: no more then it can be denyed in Ciuill affaires, that a King, if he list, may supply the place of an Elquire, Knight, Ma-

Bucer,
Ridley
&c.

(d) So
gross that
euen Cal-
uim him-
selfe, their
chiefe E-
uangelist,
wrote a-
gainst it,
reprehen-
ding ther-
fore K.
Henry,
though
with
more li-
berty, he
became so
sleight a
Compa-
nion to
speake of
so potent
a Prince.
See his
Preface

vpon
Amos.

yor, or Constable, or any other Office, which is subordinate to himselfe in his owne Kingdome, because the greater and superiour power doth allwayes include the lesser & the inferior Iurisdiction.

M. If this be so, those that be Catholikes, and liue vnder such a Prince, as would take this Title vpon him, will hardly be thought true subiects: for their conscience being contrary therunto, it seemeth to follow, that they serue their Prince but by halfe, that is, with their bodies only.

D. Perhaps it may seeme so, but in truth it is far otherwile: for Good Catholikes know, that all subiectes are bound in conscience to obey their lawfull Prince in all thinges belonging to his Regall iurisdiction, and dignity, though he were an Heathen, or Infidell, and therefore serue him with their soules also, so long as the King
doth

doth not commaund any thing
against God, which I hope no
Christian wil do. But Protestants
and Politiques, which turne with
euery Proclamation, and Parla-
ment, euen in matters of Faith al-
so, I aske you with what con-
science, or soule they serue their
Soueraigne? Do you not thinke
that these good Men, if it should
serue their turne, would be as fle-
xible with their bodyes, as they
are with their soules already, and
so serue him indeed with neither
halfe, when he should haue most
need of their seruice, seeing there
can be no durable obedience, but
that which is founded in true Re-
ligion, as appeareth in the famous
example of the Emperour *Constan-*
tius, who by the constancy of his
seruants in Religion, tryed their
fidelitie and trust to his person, al-
beit the triall were made in a Re-
ligion which himselfe did not

follow

Euseb. lib
1. de vita
Constant.
Zozom.
lib. 1. c. 6.

follow.

M. But how can you excuse this point, that the King by submitting himselfe to the Pope, in Church matters, must needs put a bridle in his owne mouth, and depriue himselfe of his chiefe libertie, by taking such a yoke on his shoulders?

D. If I did not see before mine eyes, that the most Christian, and withall the most Puissant Kings of all Christendome thinke this subiection no disparagement to their Greatnes, nor abridgement to their libertie, and flourish most gloriously vnder this Estate, I should peradventure thinke you had some reason to propose this question: but being as it is, yea and that in our owne Country neuer * Kings more triumphed and prospered, eyther in peace, or warre, either by sea or land, eyther at home, or in forraine Coun-

* King
Edgar.
King
Edward
the first,
and the
third,
King
Henry
the fifth
&c.

tries,

tries, then those which were most obedient to the Popes authority, what bridle or yoke call you that which so many Kings, and Emperours haue caried with increase of their Honour, and comfort of their conscience, especially seing the obedience we exhibite to the Pope, as Christs Vicar is referred most directly to the honour and glorie of God, *Cui seruire, regnare est*, as the Prouerb affirmeth. And I pray God, that they which reiect this yoke, reiect not God himselfe, as once he said in the like case to the people of Israel, when they refused the Gouerment of *Samuel* the Prophet, and asked a King.

1. Reg. 8.

M. VVhy? Thinke yow it were not conuenient, that the Pope at least for the Catholiks comfort & ease should dispense with them, to the end they might so content the better their Prince, when he shall

exact

exact this spirituall obedience at their handes?

D. In no case: for as much as in so doing, must needs follow confusion in all Ecclesiasticall discipline, and Christian men should be left without a iudge or vmpyre to decide & determine all doubts and Controuersies, which may grow in Religion, especially considering that no estate is more occasioned to giue scandall vnto the common people, neyther haue any sort of men more grievously erred in all matters belonging to true Religion and Gods seruice, then Kinges themselues; as (to omit all other examples) the Holy Scriptures do testifie, that amongst all, and so many Kinges of Godes chosen people, there were but three only that kept Gods law, *Dauid*, *Ezechias*, and *Iosias*: the rest euery one, more or lesse falling themselues, or permitting mani-

fest

fest Idolatrie . Besides which , albeit the Pope would , he cannot dispense in this point , no more then in any article of the Creed , for as much as both this and all other articles of the Catholik Faith are commaunded and commended to Christians by Christ himselc , whose diuine precepts , especially belonging to faith as this doth of S . Peters Primacie , which Christ himselc appointed , the Pope cannot change .

M. You haue said right : and by this you see it followeth , that no temporall Prince ought to presse his Catholike subiectes in this case , except he will also compell them to deny God , whom they are vndoubtedly perswaded to be the Author , Maister , and Commaunder of this doctrine : but let vs returne to our former question . Are there any more Signes , or Markes of this true Church ?

D. Yea

D. Yea Syr, many: in so much that the Learned haue written whole volumes of the same. But theie five are inough for me, being founded in such substantiall reasons, as are the *Principallitie*, *Vnitie*, *Sanctitie*, *Antiquitie*, and *Vniuersalitie* of the Roman Church; how thinke you?

M. Marry I thinke passing well of it: and with that we all may haue grace to perseuere in it, and when God should so dispoise, to loose all our goods and landes, yea and our liues also for the same. So as you haue layd inough of the Church, and by that little which you haue said of the Communion of Saints, you haue sufficiently giuen to vnderstand, how great a benefit it is to be a member of such a charitable and blessed body. But tell me, as all Catholikes liuing enioy this Communion of each others prayers, merits, and good workes,

workes, do those also participate of them which are excommunicated by lawfull authority?

D. No Sir: For therfore they are called Excommunicated, because they are depriued of this Communion of Saintes, & are as branches cut off from the tree, or members from the bodie, which consequently do not participate of that good humour which is spread amongst the rest of the branches which remaine vnited. Wherby may be gathered, what great accompt ought to be made of excommunication, seing he cannot haue God for his Father, which hath not the Church for his Mother.

M. And are the Excommunicate cast out of the Church, as well as Heretikes, and other Infidells?

D. They are Sir: But with this difference, that Iewes and Turkes are out of the Church, because they neuer entred into it by baptisme:

EXCOM-
MUNICA-
TION.

The Heretikes which are baptized, but haue lost their faith, are forth of the Church, because they are fled or runne away of themselves, like strayed or lost sheepe, whome the shepheard doth, with his hooke, commpell some tymes to returne to his flocke againe: But the Excommunicate, because they haue baptisme and faith, are not fledde of themselves, but are driuen forth by force, by the Pastor, and left like scabbed sheepe for a prey to the wolues, except by humility and obedience, they returne againe to the fold.

REMISS
SION OF
SINNES.

Matt. 16.

Ioan 20.

Cyrr. 1.1.

Ep. 7.

Chrys. lib.

*3. de Sa-
cendo.*

Ambro.

lib. 2. de

panit.

c. p 2.

M. What is meant by *Remission of sinnes*, which is the tenth Article?

D. There are in Gods Church three principal benefits, which are specified in these three Articles following. The one, which is both in the body and the soule, is *Lyse* *Eternall*: the next is of the body on-
ly, which is, *The Resurrection of the*

flesh

flesh: And the third is of the soule alone, which is, *The Remission of sinnes*, which we receiue in the Sacraments of the Holy Church, & especially in baptisme & penance, which (lyke heauenly medicines) do cure our spirituall maladies, that is, our sinnes. And seing that there can be no greater good then to be in Gods grace, because nothing can hurt him whome God defendeth; so there can be no greater mischiefe in this world, then to be in the state of sinne, which maketh a man Gods enemy. For who can defend him, with whom God is angrie? What greater good then, can any man receiue then the remission of his sinnes, which giueth lyfe to the soule, and is only to be had in Christes Catholike Church?

M. What is then vnderstood by the *Resurrection of the flesh*, which is the Eleuenth Article?

RESVR-
REC-
TION OF
THE
FLESH.

D. This is that other benefit of the Holy Church. For although all men, as well Bad as Good, shall returne to theyr naturall lyfe againe; yet shall the lyfe of the wicked be rather a continuall death then true lyfe, because they ryse to perpetuall torments. So as the true Resurrection, which is to a desirable lyfe, shall be only of the Iust, which shall be found without sinne.

M. I would faine know of you, whether the same bodics shall ryse againe; or other lyke them.

D. There is no doubt, but the same: for otherwise it should be no true Resurrection, which is vnderstood when the same body riseth which died and fell before. Besides, otherwise how should the body be partaker of the glory or punishment of the soule, in reward of the Good workes which they in company wrought togea-

ther.

ther. And seing God is Almighty, as wee profess in the beginning of the Creed, we need not wonder, if he bring to effect that which to vs seemeth vnpossible. As indeed naturally it is, when a body is once burnt (for example) and brought to dust or ashes, to raise it to lyfe againe.

M. I would be gladde, you should also tell me, in what age or stature we shall ryse, because we dy in diuers, some old, some younge, some great, some litle &c.

D. All shall rise, not only in the same sexe in the which they were in this world, but in the same age and stature which they had, or should haue had at thirtie three yeares, at which our Saniour himselfe did ryse from death. And if any of the elect haue been blind, lame, a dwarfe, or with any other deformity in this lyfe, yet shall he rise faire, sound, & whole, of con-

*Aug. de
Ciuit. Dei
lib. 22. ca.
15. & 20.
& 17.*

petent and sufficient stature. For the workes of God are perfect, and therefore he will correct the errors and defectes of nature.

M. How do you interpret the twelfth Article which is, *Lyfe Everlasting*.

LIFE
EVER-
LASTING

D. It signifieth a full and perfect felicity of body & soule, which is the greatest and last good which we do gaine, by being in Gods Church, comprehending in it, in respect of the soule, that the vnderstanding shalbe ful of wisdom, the will ful of bounty and charity, so as it cannot sinne at all. In respect of the body, it shall haue health, with immortality, and impassibility, so as nothing can hurt it; it shall haue beauty with cleernesse, so as it shall shine like the sunne; it shall haue agility or nimblenesse, ioyned with such subtility, as in one moment, it shalbe able to moue

Luc. 20.
Apoca. 5.
20.
Aug. de
ciuit. Dei
lib. 20. c.
vlt.

from

from the furthest part of the world to the other, and from Heaven to earth, so as no body can hinder the passage: it shall haue that strength and force, that without any bodily sustenance, it shall serue the spirit in all things, fearing nothing. Their riches shall be to need nothing; theyr Honour, to be Gods children, Kinges, and spirituall Priestes for euer, and equall to Angells: Their power shall be to do what they will themselves, their delight vnspeakable, their ioy endlesse, their peace Eternall.

M. And shall all men haue all these things in equall degree?

D. No forsooth: But euery one shall haue his glory and ioy, in proportion to his merits; yea, without enuy or discontentment of any. Euen as the starres, though all be in the firmament, yet some are greater then others; or as a Fa-

ther, which should make for many children of diuers growth or stature, garments of cloth of gold, though there is no doubt but the greater would haue more cloth then the little one, yet should the least be most content with that garment, which would best fit him, although it were lesse in quantitie then the rest.

M. You haue answered me like a Deuine : And by this, you may learne the opposite miseries of the damned, that not only shall be de- priued of all this happines and glorie, but shalbe oppressed also with the contrary afflictions, tor- mentes, and perpetuall calamities, amongst the which are especially a most tedious enuy of the Elects felicity, and the bitter worme of conscience euer gnawing, with- out rest, the iust guerdon of mor- tall sinne, from which God of his mercie defend vs all. Amen.

Of the Pater Noster.

CHAP. IIII.

M. **V**ELL then, say now
the Pater noster.

D. Our Father which art in heauen.
1. Hallowed by thy name. 2. Thy King-
dome come. 3. Thy will be donne in earth
as it is in heauen. 4. Giue vs this day our
daily bread. 5. And forgiue vs our debts,
as we also forgiue our debtors. 6. And lead
vs not into tentation. 7. But deliuer vs
from euill. Amen.

M. Who made this prayer?

D. Our Lord Iesus Christ, who
first said it with his sacred mouth,
& taught it his Disciples.

M. To what end did he teach it
his Disciples?

D. To teach them, and all those
that should follow their doctrine,
as oft as they would pray, in what

Matth. 6.

Luc. 11.

*Aug. En-
chird. ca.*

14. & Ep.

111. c. 11.

serm. 182.

de temp.

Tertul. l.

de orat.

Cypr. ser.

6. de orat.

Dom.

Ambr. l.

5. de Sa-

cras. c. 4.

Innoc. 3.

lib. 4. de

myster.

Miss. t.

cap. 17.

manner they may lift vp their soules and hartes vnto God , to craue his help, grace, and mercy .

M. Why, where is God?

D. In Heauen, in earth, and in all places; howbeit in Heauen especially be manifesteth himself vnto his elect in glory : whereupon it is sayd, *Our Father which art in Heaue.*

M. But why do you call him Father, rather then Lord, or God?

D. Because therby we are remembered of the great loue he beareth vs, and likewise the loue we ought to beare one towards another , being all brethren as we are , and children of so good a Father . And therefore it is sayd, *Our Father*, and not my Father, or the Father only. And for the same cause, all Catholiks also vse whey they speake of our Sauour, to say *Our Lord*, & not *The Lord* , as some Nouellers are accustomed to speake .

M. You haue answered right.

Now

Now tell me, what is comprized in the rest of this Prayer?

D. Seauen petitions, wherin we demaund the principall thinges that we can aske of God .

M. Which be those?

D. First the Honour and Glorie of God in the first petition, which is, *Hallowed be thy Name*, and is as much to say, as that his Holy Name may be throughout the whole world, as well in hart as mouth of men, confessed, knowne, adored, praised, and blessed as it ought to be. And because this cannot be done without his help and grace, therefore we aske it of him, and that in the first and principall place of this Prayer.

M. And what is meant by the second, which is, *Thy Kingdome come*?

D. The meaning is, that as in the first we asked for the glory of God, which is the end of our creation; so in this, we craue for that which

we ought most to esteeme next to Gods glorie, that is our Eternall Saluation, which is finally to be accomplished in his euerlasting Kingdome of Heauen, where we do expect for the quiet, peaceable, and secure possession of all true & perfect felicity.

M. Let vs passe vnto the third petition. And tell me, what is signified by these wordes, *Thy will be done in earth as it is in Heauen.*

D. We ask in these wordes, Grace to keepe wel the law of God. And it was conuenient, that after the second petition of eternall blisse, should follow the request of that meanes, which is the principall & most necessary to attaine to the same, which meanes is the obseruance of al his commaundements; because in them his will is made knowne vnto vs. And it is added, *as well in earth, as in Heauen*, because we should procure to obey God &

keep

keep his commandementes , with the same perfection , promptnesse and willingnesse, wherewith the Angels obey him in Heauen .

M. Let vs come to the fourth petition : How do you interpret these wordes, *Giue vs this day our daily bread ?*

D. We aske in this petition, principally, our spiritual bread, which is the sustenance of the soule, especially the Blessed Sacrament of the Altar, the Word of God , Praier, and euery other spirituall help of grace, which is the life of the soule. Secondly, we aske for our corporall bread, by the which is vnderstood all that is necessary for the maintenance of our bodily lyfe , wherby we desire that God will help and blesse our possessions; landes, and laboures , to the end we may without stealing, fraud, or other iniustice , gaine our liuing honestly, and with peace.

M. And

M. And why is it sayd *Daily*?

D. Because vve ought to content our selues with Gods ordinary allowance, as well for the spirit as the body, without desire of curious and superfluous things, especially remembring that we are pilgrims, and straungers in this lyfe.

M. What do we aske in the fifth petition? *Forgiue vs our debtes, as we forgiue those that be debtors vnto vs?*

D. VVe aske pardon of our sinnes at Gods handes; and as it were oblige our selues to forgiue all those that offend vs: Christ our Maister giuing vs heereby to vnderstand, that we must looke that God will deale with vs in the same manner as v'e deale with others.

M. Declare me now the sixth petition: *And lead vs not into tentation.*

D. VVe aske Gods assistance in those combates which (vndoubtedly) all those that serue God

must

must passe with our common enemy the Diuell, of whome we can haue no victorie, except God help vs. But one goodly document we learne in these wordes, which is, That the Deuill not only is not able to ouercome vs, but not so much as to tempt vs, except God do permit him: which permission, is only that which is meant by these wordes, *And lead vs not into temptation.*

M. There remaineth the seauenth and last petition: *But deliuer vs from all euill.* Of what Euill doth he speake in this petition?

D. As he spake in the fifth, of Euills past, & in the sixt, of Euills to come, that is, of the daungers of temptation; so heere we pray to be deliuered from all Euills present, whether it be of prosperitie, or aduersitie, whether of body or of soule; and that in generall, not in particuler; As from pouertie,

sicknesse,

sicknesse, persecution, and the like. Because often times, that which seemeth to vs would be good for vs, God seeth that it would hurt vs; and contrariewise, that which seemeth vnto vs, sometymes to be Euill, God seeth would do vs good; and therefore, we request that he will deliuer vs from all that, which he seeth would be bad for vs. Wherby also appeareth the excellencie of this prayer, which cōprizeth in so few words all that possible we can craue at Gods hands.

M. You make often mention of Euill, and of our Enemies: I pray you tell me, who are they, and which is the greatest of them?

D. Our enemies are the flesh, the world, and the Diuell; and of all Euills, sinne is the greatest, yea worse and more abominable then the Diuell himselfe, who by sinne only of a beautifull Angell

became

became that he now is, an vgly wretched Diuell, and malignant Sathan .

M. And what meaneth this word *Amen*?

D. It is an Hebrew word, and signifieth as much as, *So be it*, or, I desire it may be so .

Of the Aue Marie .

CHAP. VI.

M. **H**ITHERTO you haue answered very well; now tell me, do you make prayer to none els, but to God only?

D. Yes that we do, to all the Saintes, to the Angels of heauen, and especially euery one to his Angell Guardian, and aboueall (next vnder God) to our Blessed Ladie the Mother of God the Virgin Marie; Virgin as well before, and af-

*Luc. 1.
Conc. Ephes. can.
13. Hiero.
cōtra Hel-
uid. Am.
l. 2. de Vir-
gin. &
super Luc.
& Ep.
81. Bern.
hom. 2.
super Mis-
sus est.*

G ter,

Aug. de
nat. &
grat c. 36.
& ser. de
Assupt.
Iren. l. 3.
c. 31. & 33.
& l. 5. c.
19. Chrys.
Easil. &
lac. in li-
turgijs
Niceph.
hist. Ec-
cles. l. 1. c.
2. & 8. &
l. 14. c. 2.
& 46.

INVO-
CATION
OF SAINTS.

ter, as in the birth of our Saviour. Who being exalted above all creatures, as reason is, and taken into glory both bodie and soule, is the most worthy Aduocate for sinners, by way of prayer and intercession.

M. That seemeth strange to giue and attribute the same title vnto her, which the Scriptures giue vnto our Saviour. For he is our Aduocate.

D. Sir, we put great difference notwithstanding: for our Blessed Lady is our Aduocate by way of prayer & intercession; but Christ, by way of merit and Iustice for our saluation. And therefore, as the Church neuer saith to him, *Ora pro nobis*, because he is not only man but God also: so no Catho- like vscth to pray vnto her, with *Miserere nobis*, which is, Haue mercy vpon vs, because we know, she is but a Creature.

M. Why

M. Why, If she be but a Creature as all other Saintes are, how is it not an iniury to God, to pray vnto any other, but to him, sith he hath inuited vs saying, Come vnto me all you that are loaden &c. Wherby it should seeme, we haue no need to seeke to any other mediator.

D. You say well, if by praying to Saintes we forsooke God; but being that therfore we pray vnto the Saintes, because we may the more easily and speedily come vnto him, and be the better accepted of him, there is no doubt of dishonoring God, while we pray vnto them whom he himselfe hath glorified, and would they should be of all creatures honoured; euen as it is no diminishing, but rather increasing of any Princes Maiesty, to haue many Honourable seruantes and subiects, and to make remembrance that he doth esteeme them.

M. But how can the Saintes and

1. Reg. 15.
4. Reg. 5.
Iob. 5. 2.
Machab.
1. 15. Iſa.
37. Tob.
12. Dan.
10. Ierem.
15. Matt.
13. Ps. 67.
1. Cor. 14.
Apoc. 17.
21. Orig. l.
8 cōt. Cel-
sum. Cyp.
serm. de
mortal.
Basil. ho.
in 40.
Mart.
Naz. in
Cyp. A-
thanas. Ba-
sil. Hiero.
cont. Vi-
gilant.
Athanas.
ser. 2. de
Deipara.

Ambros.
l. de vidu-
is. c. 10. r. a.
2. in mort
f. 11. r.
Aug. lib.
7. de bapt
contra
Donat. c.
1. Greg. l.
12. moral.
c. 13. c. c.

Angels see vs, or heare our Prayers?

D. By seeing God, in whome they see and heare all things pertaining vnto them. For if we know that the holy Prophetes, while they yet liued, could see and heare all things that God reuealed vnto them, though they were farre distant or long after to come; much more we are to belieue the same of the Saintes and Angels which are still in Gods presence.

M. But doth not the Scripture attribute this title vnto God only, that he knoweth and searcheth the hart and reynes? how then, can the Saintes being creatures, haue so great a priuiledge?

D. Sir, it is true, that God only hath this attribute of his own power or puissance, and therefore the Saintes not of themselues but in him, and by his reuelation, do know the harts and thoughtes of others: yea and mortall men may

know

know also all the secrets of my hart, if God should disclose the same vnto them?

M. I like very well of your answer. But then I would faine know the cause, why the Heretikes do so much impugne this point, and especially the honour done vnto the B. Virgin Marie?

D. The reason is manifest. For the Scripture saith, that God would put enmity betweene the seed of the woman, and the seed of the serpent, as Heretikes are; falsely impugning the true prayse & honour due to our Blessed Lady, as also diuers of the Sacramentes, good workes, Pennance, Purgatory, and such like, especiall helpe for mans saluation. Yea supposing the vnsatiable enuy and hatred that the Diuell hath against Christ and all that is his, it is no maruell, that the Heretikes (who as Saint Polycarpus calleth them)

be *primegeniti Diaboli*, do hate and oppugne the honour of our Blessed Lady, who hath so strait and neere allyance with our Sauour. And how can it otherwise be, but that those who possessed with the vnclean spirit haue no other scope of their whole lyfe, and Religion, but meere liberty and sensuality, should be without deuotion to her which is the true Mistres, Mother and Mirrour of all chastity and purity? Besides that she hauing alwayes bene the bane and overthrow of Heretikes in all ages, no wonder if they who are nothing els but a fardell and new brood of ould Heresies, are guided by the same spirit that their forefathers were, and vse the same malignity against her that they vsed.

M. Truly it is so. But tell me, hath the Church any vsuall prayer to the Saintes, and especially to our Blessed Lady?

D. To

D. To the Saintes we vse the Litanies, and other deuout prayers in particuler; but to the Blessed Virgin, the principall is the *Aue Marie*.

M. I pray you say the same.

D. *Hayle Marie full of Grace, our Lord is with thee. Blessed art thou amongst women, and Blessed is the fruite of thy wombe Iesus: Holy Marie Mother of God, pray for vs sinners, now, and in the houre of our death. Amen.*

M. Tell me, who made this *Aue Marie*?

D. Our holy Mother the Church, taking the wordes of the Angell Gabriel when he came to salute our Lady the Blessed Virgin Marie, and some of the wordes of Saint Elizabeth in her visitation, & the rest is added by the Church. So as, considering that all these wordes, being eyther of God by his Angell Gabriel, or of the Holy Ghost by the mouth of Saint

Vide Athan. ser. de Deipara. Amb. in Luc. 1. Chryso. in liturgia. Aug. ser. 1. de Annuntiat. Fulg. ser. de laudib. Marie. Bern. ho. 5. in Mis. sagesse &c.

OVR
BLESSED
LADY
VVITH-
OVT
SIN.

See S. Damas.
 mas. orat.
 11. de Na-
 tin. Virg.
 & orat. 2.
 & 3. & l.
 3. de fid. c.
 2. D. Lau-
 Justin. jer-
 de Annū.
 & lib. de
 cast. ani-
 mx. ca. 7.
 & in fas-
 tic. an. o. c.
 7. Idi. de
 contēpl.
 Virg. c. 2.
 & 6. Sed.
 l. 2. Pasc.
 8. Vmēt.
 Fer. serm.
 1. de nati.
 Dom. &
 2. de nat.
 Virg. D.
 Aug. lib.
 de nat. &
 grat. c. 36.

Elizabeth, and his Spouse the Catholike Church, we may iustly say that this prayer was made by God himselfe, or by the holy Ghost.

M. VVhat do you thinke worth the nothing in this *Aue Marie*?

D. Besides the petition, I note foure especiall prayses and commendations of our Blessed Lady.

M. VVhich be they?

D. The first in these wordes, *Full of Grace*: for in this she did so abound that she neuer had in her soule any blot or staine of sinne which might hinder or diminish the same. I say sinne, not only *Actuall*, whether *Mortall*, or *Veniall*, but not so much as *Originall* sinne it selfe. And withall she was so plentifully endowed with all kind of vertues & giftes of the holy Ghost in the highest degree, and had wrought so many and so meritorious workes in Gods sight, that she was made worthy to mount

aboue

about all the quiers of the Angels
both in body and soule.

M. This seemeth much. For why
then do you not attribute the same
to Saint Steuen, and other Saintes
which are also sayd to be full of
Grace?

D. The quantity and aboundance
of grace is to be measured by the
greatnes of the office and dignity
which God hath called euery one
vnto. Now, because the greatest of-
fice that euer was giuen vnto any
pure creature was to be the Mo-
ther of God, therefore our Blessed
Lady was made capable and filled
with greater grace then any other
pure creature. And so both Saint
Steuen and other Saintes though
neuer so full, being so farre inferi-
our in office and dignity, must
needes giue place in comparison of
the graces of our Blessed Lady. For
this is not vnlike to many vessells,
who although they be all full of

*Gr. cont.
Iulian. c.*

*9. S. Cypr.
de Card.*

*op. Christ.
c. de nat.*

*Christi.
Amb. ser.*

*22 in Ps.
118. D.*

*Hieron.
in cap. 10.*

*Ecc. So-
phron.*

*Ep. Syno.
in 6. Syn.*

*act. 11. S.
Bern. in*

*Ps. 101.
Richard.*

*Victor. in
Cant. ca.*

*26. & 42.
& l. 1. de*

*Emanuel
c. ult. Pet.*

*Damias.
ser. de na-*

tiu. Virg.

*Or ser. de
Annunt.*

Arator

l. 1. in Act

Apost. D

Luc. in Li-

turg. cit.

à 6. Syno.

can. 32. 7

7. Syno.

act. 3. Ccc.

Francfor.

Ep. ad E-

pif. Hisp.

Orig. bo.

1. ex Var.

Andr.

Cretens.

ser. de as-

sump. Eu-

thym ser.

de zona

Virg. D.

Ansel.

l. de Con-

cep. Virg.

c. 13. cit. a

D. Tho. in

balme, or other like pretious liquor, yet one doth often hould more then another,

M. Tell me now, which are the other Prayses, which you say are comprized in this Prayer.

D. The second is in the se wordes, *Our Lord is with thee*: Whereby we know that God in singular wise did allwayes assist the Blessed Virgin, euen from the first instant of her Conception, gouerning, keeping, and defending her as a most rich Treasure: so as she neuer offended in thought, word, or deed.

The third is conteyned in those wordes, *Blessed art thou amongst women*: Because she only amongst all women had that priuiledge to be both a Maid and a Mother. A Mother, I say, of such a child which is more worth then a hundred thousand children of other women. Albeit she may be sayd also to be the mother of great multi-

tudes

tudes of children: for as much as all good Christians are Brothers of Christ, and consequently are children of our B. Lady, though not by generation, yet by tender loue & motherly affection which she beareth towards all. The fourth is in those wordes, *Blessed is the fruyt of thy wombe Iesus*: For as the prayse of the fruit doth redound to the tree, so the glory of the child must more redound to the honour of the Mother. And euen as euery true liuing tree, though it haue once borne fruit remaineth with sufficient vigour and vertue to beare euery yeare the like againe. So our Blessed Lady as the tree of lyfe hauing once borne God as the peculiar fruit of her wombe, remained still not only with sufficient, but with more abundant grace, merit, and vertue then before, to become his Mother againe once euery yeare, if so it seemed e-

ther

1.d. 44. 9.
vnic. ar. 3.
Th odor.
lib. 3. in
Cant. iren
li. 3. cont.
hær. c. 55.
Hyppol.
orat. de
sanctific.
Cyril. ho.
6. in Cōci.
Ephes. E-
piphan.
hær. 78.
Innoc. 3.
ser. 2. de
assumpt.
Hey. Cō-
ci. 2. de
B. V. Ful-
bert. Car.
ex Canis.
l. 1. cap. 7.
Ansel. l.
de excel.
Virg. ca.
9. Basil.

*& Chry-
sostom. in
sun li-
urg. &c.*

ther cōuenient to Gods most high
wisdomme & prouidence, or need-
full for mans Redempcion. Where-
by it appeareth how fit this simi-
litude is: and no wounder, seing
it is no mans but the holy Ghostes
invention. As contrariwyle those
comparisons are of the Diuell
which are by her enemies inuen-
ted to diminish her praise and dig-
nity.

M. I like this well: but if our B.
Lady, as before you say, be in Hea-
uen both in body and soule, what
Lady is that which standes vpon
the altar, & in other places of the
Church.

D. It is not our Blessed Lady, but
her Image only, by which we re-
member her which is in Heauen,
& in that respect we do it honour
and reuerence.

M. But as there be many Images,
are there also many Ladies?

D. No forsooth: but one only,
which

which is alwaies in Heauen.

M. How then do Catholike people vse to call vpon our Lady of *Loreto*, & others vpon our Lady of *Montserat*, or our Lady of *Rhemes*, or of *Sichem*, or of *VValsingham*, which are all in diuers Countries.

D. Syr we call her so with diuers names, by reason of the many-fould benefites she doth obtaine for vs by her prayers in those places.

M. VVhat do you aske of our B. Lady? Do you peraduenture aske forgiveness of your sinnes, or the Grace of God, or lyfe cuerlasting of her?

D. No Syr. For we aske those thinges of God, both her, and our Creatour.

M. VVhat then do you aske of her, when you pray vnto her.

D. That she will be our Aduocate and Mediatresse before her Blessed Sonne to obtaine all this for vs.

M. And do you pray to the Saints

in like

INVOCATION OF
SAIN-
TES.

in like manner?

D. Altogether Syr, remembring allwayes notwithstanding, that there is no Saint equall vnto Gods Mother, and therefore none that deserueth like honour, and reuerence of all true Christians.

M. But may a man say the *Pater Noster*, or *Aue Marie*, to the honour or inuocation of any other Saint or Angell?

D. Yes doubtles, hauing this intention, eyther to pray vnto God, that for his Saintes or Angels intercession (who as Christ saith in the Ghospell do allwayes see his Fathers face) he would haue mercy on my soule, or to craue of the Saintes themselves, that they will offer that prayer I then make to God forme.

M. VVhy, will God refuse our prayers, except the Saintes do offer them for vs?

D. No: but he doth the more wil-

lingly

lingly heare them, when they are offered vnto him by his friends, which we, because of our sinnes, for the most part are not.

M. You say well; for our Sauour called his Apostles Friendes, euen when they were in this world with him. But tel me when ought we principally to recommend our selues vnto them?

D. Truly at all tymes, but especially in our distresse, & vpon their festiuall dayes.

M. And what cause may there be, why the Church doth keep their dayes Holy, and reuerence their Reliques?

D. There are many, but especially five.

M. Which are they.

D. The first is to glorifie God in his Saintes, seingt he wonderfull workes he hath alwaies wrought by them. The second, because by the honour which is done them

in

HOLY-
DAYES,
AND RE-
LIQUES
OF SAINTES.

*Vide Ba-
sil. ho. 26.
in Ma-
nitem
martyr.
Euseb. l.
v. de A-
tha. Am-*

bro. in 22.
 Luc. 9.
 ferm. 9. in
 S S. Ger-
 uasii, &
 Protasii.
 Chrys. ho.
 66. ad po-
 pul. An-
 tioch. Hi-
 ron. p.
 17. ad Eu-
 stoch. &
 Ep. 13. &
 l. cōt. Vi-
 g. 1. Da-
 mas. l. 2.
 de si. 1. ca.
 15. Aug.
 in Pl. 88.
 l. 22. de
 ciuit. 3.
 in Pl. l. 10.
 7. Synod.
 1. cōt. 1.
 Chrys. de.
 S. Babyla
 Mart.

in earth, we may the better vn-
 derstand the glory they enioy in
 Heauen. The third, that thereby
 knowing their liues and vertue,
 we may be exhorted to imitate &
 follow their example, sith they
 were mortall men as we are. The
 fourth, to encrease our deuotion
 towards God by bearing affectiō
 and loue vnto such worthy inter-
 cessors. The fift, because our Mo-
 ther the holy Church will honour
 her children after they be dead;
 who whiles they were liuing did
 honour her, and oftentimes dyed
 for her defence. Whereupon also
 we pray before their Reliques be-
 cause the same were in their lyfe
 instrumentes of their holy soules,
 to do many good workes, and shall
 be in the resurrection liuely and
 glorious bodies, and in the meane
 tyme remaine vnto vs, as pledges
 of the great loue they beare vnto
 vs, in remembrance of which we

pray

pray vnto them, that they will help vs; as we remember to honour them, in what we may.

M. Are there any other prayers to our Blessed Ladie, or to other Saintes, or Angels, which we may vse?

D. Many: as the *Salve Regina*, and diuers other Anthymnes, Hymnes and Prayers, which the Church doth vse, and we may likewise say, eucry man according to his deuotion.

Of the ten Commaundementes.

CHAP. VII.

M. **N**O vv that you haue tould how we should pray, and belieue well; tell me, how we may know to worke well also, for that is a principall point.

D. By knowing the Commaun-

H demētes

*Victor
African.
de perse-
cut. Van-
dalica.*

*Vide Ex-
od. 10.
vers. 34.
Leuit. 19.
Deut. 4.
5. 10. Mar
5. vers.*

19. 22 .
Mar. 10 .
 12. *Luc.*
 10. 18.
Rom. 2 .
 13. *Iac.* 1 .
 2. 4 .

dementes of the Law of God, and of our Mother the Church, to keep them, and by knowing mortall sinnes to fly them?

M. How many are the Commandementes of the Law of God, let me heare.

D. They are ten; the three first belong to the honour of God, the other seauen to the profit and good of our neighbour. The first is, *I am thy Lord thy God, thou shalt haue none other Gods but me*, which is as much, as thou shalt loue and honour one God only aboue all thinges.

The second, *Thou shalt not sweare, nor take his holy Name in vayne*.

The third, *Thou shalt keep holy the Sabbath day*, that is, all Sundayes and Holy dayes.

The fourth, *Thou shalt honour thy Father, and thy Mother*.

The fift, *Thou shalt not kill*.

The sixt, *Thou shalt not commit Adultery*.

The

The seauenth, Thou shalt not steale.
The cyght, Thou shalt not beare
falsē witnes against thy Neighbour.

The ninth, Thou shalt not couet thy
Neighbours VVife.

The tenth, Thou shalt not couet thy
Neighbours goodes. And these ten Cō-
maundementes are comprized in
two, which is to loue God aboue
all thinges, and thy neyghbour as
thy selfe.

M. Tell me, how shall we keep
the first Commaundement?

D. If we serue and adore one only
and true God, expecting from him
all our help and succour, and al-
king the same of him as the author
of all our good.

M. But why do you make no
mention of forbidding Images, or
Idoles, as it is in the twentieth of
Exodus, where the Law was giuen?

D. Because it is but an explicatiō
of the precept, by reason that the
people of Israel at that time were

IMAGES.

Vide A-
than. ser.
4. cont.

Arianos.
6. lib. de
passio. I-
mag. salu.
c. 14. So-
zom. l. 5. c.
20. B. 1. fi. l.
de Spir. S.

c. 18. Aug.
l. 1. de con-
sensu E-
nanag. c.
10. Greg.
l. 9. Ep. 9.
l. 7. Indict
2. Ep. 57.
¶ 169.
Damas.
lib. 4. de
fide c. 17.
¶ tribus
libris de
imagini-
bus. 7. Sy-
nodus
act. 2. 3.
4. 6. 7. 8.
Synod.
can. 3. ¶
7.

much giuen to Idolatrie, and did
often offend in worshipping of I-
dols, wherof by the grace of God
there is now no daunger amongst
Christians.

M. How then doth the Catholike
Church vse Images?

D. The Church doth vse them for
remembrance of Christ, and his
Saintes whome they represent, &
therfore the Diuell cannot abide
them: & they serue for instruction
of the ignorant; and are therfore
called by Saint Gregory the Books
of the vnlearned, & they help our
deuotion: & in this respect only
we do them reuerence & honour,
which is not forbidden by the
commandement, but only the a-
doration called *Latria*, which is
proper to God himselfe, and the I-
dolatrous people did then giue to
their Idols: but there is great dif-
ference betweene the adoration of
Christians and Idolators, as there

is be-

is betwene an Image and an Idol.

M. VVhy, what is an Idoll?

D. An Idoll is any thing visible, or inuifible, whether it haue image or no, which is falsely worshipped as God: as were *Iupiter, Mars, and Venus* &c. and their Images or Idols reuerenced by the Gentiles, who indeed were Diuels and wicked spirites which deluded the people. And to Idolatry is likewise reduced the adoration of any of Gods Creatures, as the Sunne Moone, and some tymes Beastes & Plantes of the earth which the blinde Gentiles, and Paynims did (and do in some places) honour & serue as Gods.

M. So that the honour donè by Christians to the Crosse, Images, & other Holy thinges whatsoever, is finally intended to God himself, and not to those creatures.

D. So it is. And they are capable of no other reuerence, then which

is done, or due to the persons they represent. And so because the due honor giuen to Gods Saints, in him, and for him, is no derogation to his for whose respect they are honored, as the lawfull Magistrat is honoured for respect to the King: therefore their Imags may with the same consideration be reuerenced, or they by their Images, as we honor the King when we reuerence his chaire of Estate. For otherwise it were great folly to think that a peece of paper, wood or brasfe, or any like mettall should be adored. And it were not so much lacke of Religion, as of naturall sense, and iudgment: for the very beastes can distinguish between a liuing creature, and a dead thing vnmo-ueable. And so you neuer see a Greyhound runne at a painted hare, nor a Hauke to seize vpon an artificiall Partridge.

M. It is very true; But tell me, did

God

God euer commaund any Image to be made?

D. That he did, as the images of the Cherubims ouer the Arke, of the brasen Serpent in the wildernes; and the Temple was full of grauen Images and pictures, as it appeareth in the Scripture, and therby it is euident, that images be not euill in themselues, but the abuse of them, as the best things in the world may be abused.

M. How then; Is Gods Commaundment contrary to himselfe in the twentieth of *Exodus*?

D. No God forbid, but in the 20. of *Exodus* he only forbad the making Images or Idols to honour as God. And Moyles explicateth this precept, saying; *Least by error thou deceaued, shouldest worship them as Gods, or beleue in them, as other Gentiles round about them did at that time. But these other Images he commaunded to be made, because they*

Exod. 25.

Num 21.

3. Reg. 6.

1st 7. 2.

Paralip.

3. & 4.

Deuter.

c. 30. Vers.

7. & c.

4. Vers.

19.

were for Gods honour and seruice.

M. So that Images if they be rightly vsed are laudable, and contrarywise being abused are damnable?

D. Euen so : and therfore the same brasen Serpent which *Moyse* made for a figure of Christ Crucified, when it grew to perill of Idolatry, was broken and consumed to dust by the good King *Ezechias*.

M. Buttell me, haue you euer heard of any other kind of Idolatry besides this corporall and externall ? For the holy Fathers of the Church, and especially Saint *Hierome* doth say, that all Heresy is Idolatry.

D. It is true Sir.

M. Why? How can that be, or what reason can you giue for it?

D. Because they erect vnto themselves an Idoll of their owne inuention, and the handy-worke of

their

4. Reg. 18

HERESY.

D. Hiero.
in Useam
sape &
in Reli-
quos Pro-
phetas.

their owne brayne, which they follow, defend, and honour, euen to the engaging of their soules to Eternall damnation, against Scriptures, Tradition, learning and authority of all Saintes, and the consent of the whole Church of God, making an Idol of their erroneous doctrine, and ech one adhering to his priuate fancy.

M. Truly you haue reason; For in the like sense Saint *Paul* calleth Couetousnes the worshipping of Idols, because they preferre riches before God, and his glory. But one thing I would yet faine know of you: for what cause they vse to paint God the Father like an old Man, and the Angels like young men, with winges and other garments: for I suppose you know they are spirites, and haue no bodies?

D. I know it very well: but God is so painted, because he so ap-

Dan 7.
vers 5. &
D. Tho.
in 4. c.
48. q. 1.
ans. 1.

peared in vision vnto *Daniel* the Prophet, and to represent his antiquitie, and eternitie, before all thinges created: And the Angels are painted in the forme before mentioned, because they were so represented in the Tabernacle by Gods commaundement, and to signifie their beauty and vigorous nature, and that they are allwaies ready to execute whatsoeuer God shall commaund them, as obedient and immaculate ministers of his Diuine Maiesty. And in the same manner be represented the Cardinall and Theologicall vertues, and other spirituall thinges, by corporall similitudes, for our better instruction: as one that should teach an English man in his owne language, a Story written in Greeke or Hebrew, which otherwise he could not vnderstand.

M. With what sinnes is this Commaundement broken?

D. With

D. With many and sundry, but especially with those that are contrary to the Theologicall Vertues: as infidelity, desperation, and hate of God, all Atheisme, Heresie, Schisme, Superstition, Idolatrie, Witchcraft, Sorceries, and the like, whatsoeuer is done by the help or inuocation of the Diuell.

M. We haue said inough of the first Commaundment: tell me how must we keep the second?

D. In not swearing, except it be vpon Iust cause, & Necessary, and that with truth, and reuerence.

M. So that if a man sweare a lye or doubting whether it be true, he sinneth mortally euery tyme.

D. So it is, if he vse deliberation, for it is a greate iniury to God (who is truth it selfe) to inuocate his holy name in testimony of falsehood, as by such swearing is done.

M. And why say you Iust, & Necessary?

Vide

Exod. 20.

31. Deut.

5. Leuit.

23. IJa.

56. Hier.

12. A. Et.

20. Apoc

2. Igna. ad

Phil. Hier.

ron, in ca.

4. Galat.

Aug. lib.

cōt. A-

dim. cap.

16. Epist.

118. & 119

Jerm. 154.

Leo. Ep.

51.

D. Because

D, Because, although it be truth, if it be not lawfull; and being true and lawfull, if not necessary; it is still a sinne, at least veniall, to sweare .

M. But if a man sweare by our Lady , or other Saintes, by the Crosse, or any other creature, as a mans Soule, Life &c. by Bread, Drinke &c. shall he sinne against this Commaundement ?

D. Yes doubtles, because he that sweareth by any creature, calleth it to witnesse in the truth of his Creatour who made it, and so in effect calleth God to witnesse, which is to sweare by him : But this kind of oath is more manifest, when, swearing by any creature is added the name of God also : as for example, to say, by this Fyre, or Bread of God &c.

M. What wordes then may a man vse, to affirme any thing to be belieued ?

D. You

D. You may say, *In truth, or for certaine, truly, verily &c.* for these are no oathes.

M. But tell me, are we also by this cōmaundemēt, forbidden blasphemy, and the breach of vowes?

D. No doubt, as well as oathes: & vowes, wherein we promise to performe any euill thing, are sinne against Gods holy Law. For such oathes and vowes are better broken then kept: yea, we are bound not to performe them. And the same obligation we haue of vowes made to our B. Lady, & the Saints. For they be vnderstood as made vnto God, though referred immediately to our Blessed Lady, or any other Saint in whome he is honored.

M. But do you vnderstand when a vow is made?

D. Sir as I take it, a vowe is not euery purpose, & much lesse euery desire to do any thing; but it is al-

so

so necessary, that there be made an expresse and deliberate promise therof, at least with the hart; and that the thing so promised be good & pleasing to God, & such vowes are to be accomplished with diligence .

THE
THIRD
COM-
MANDE-
MENT.

Exod. 20.

Leuit. 18.

24. *Dent.*

23. *Pf.* 12.

33. 75. *Ec-*

cl. 5. *Ecl.*

23. 27.

Hier.

4. *Zach.*

6. *Mat.* 4.

1 *Tim.* 5.

Iac. 5.

M. You say very well. But tell me how we must keep the third Com-
maundement.

D. As the Church hath determi-
ned; which is not to do any seruile
labour on Sundayes, nor Feastes of
Saintes, & to heare a whole Masse
vpon such dayes: and likewise we
should spend those dayes in pray-
ing, reading spirituall bookes, hea-
ring of Sermons, and other workes
of piety, and mercy, for they be
holy to God.

M. If on the feast or holy day there
can be no seruile worke done,
how do we ringe the Bells, and
dresse meate and prepare the table
vpon the said daies, for these are al-

so seruile workes.

D. Sir, it is true: But this Commaundement is vnderstoode alwaies with two conditions. The first, if such forbidden workes be not necessary to humane lyfe: The second, if they be not necessary for Gods seruice, as you see both those are that you haue named. And besides these conditions, it is lawfull to do seruile workes vpon the Sunday or Feaste, when there is licence of the Prelate, and cause sufficient.

M. How commeth it to passe, that the Christian people doth not obserue the Sabaoth, or Saturday, as the Iewes did, seing the commaundement speaketh of the Sabaoth.

D. Because Christ our Sauour with great reason hath chaunged and translated the Sabaoth into the Sunday, or Dominicall day, as he did the Circumcisiō into Bap-

tisme

THE
FOURTH
COM-
MAND-
MENT

Vide

Deut. 5.

Eccl. 34.

Prou. 23.

Tob. 4.

Rom. 13.

Ephes. 6.

Coloss. 3. 1.

ad Tim.

4. Amb

1. 5. Hex-

am. c. 10.

risme, and the Paschall lambe into the Blelled Sacrament; and all other good thinges of the ould testament, into other better of the new; and with as good reason doth the Catholike Church keep the Dominicall day, in memory that the creation of the world began on it, as the Iewes their sabbath, because the sayd creation ended thereon. Besides that vpon the Sunday Christ was borne, rose from the dead, and sent downe the Holy Ghost vpon the Apostles, which three principall benefites of our Redemption are recorded in the obseruance of the Sunday.

And by this also yow may vnderstand how some thinges commaunded or forbidden to the Iewes oblige not Christians, as is aboue said, touching the vse of Images.

M. How must we keep the fourth Commandement?

D. By doing our duty to our pa-

rentes

rentes and elders, as well spirituall as temporall, and obeying our superiours in all honest and lawfull matters, ech one in those thinges which appertaine to his commandment and charge.

M. So that our Pastours and Magistrates are included in this precept also?

D. So it is: though especially and principally it be spoken of our parentes, to whom we are bound by law of nature to serue, & help in their necessities; as on the other side there is no doubt, but in vertue of the same precept the parentes also and superiours are bound to haue the like care to nourish, gouerne, and direct their children and subiectes in the way to Salvation.

M. And why is there added to this precept rather then to any other, the promise of longe life, to those that fulfill it?

I D. Because

THE
FIFT
COM-
MAND-
MENT.

Deut. 12.

Gen. 9.

Leuit. 19.

24. Mat.

5. Epheſ.

Coloſſ. 3.

1a. ob. 2.

1. Ioan. 3.

&c.

D. Because it is good reason that he should not enioy longe lyfe which dishonoureth them, by whom he receiued life.

M. And how shall we keepe the fift commandment?

D. If wene yther kill, wound, nor hurt any neyghbour in his person, nor desire him any mischief in our hart, nor reioyce when it happeneth: remembring that he is made to the image and likenes of God as we be. And that which is sayd of killing others is also vnderstood of killing our selues: & if any Saint in defence of the Catholike faith, or the vertue of Charity, haue concurred to their owne deaths, we must perswade our selues that they had particuler & manifest inspirations of God so to do, for otherwise they could not be excused of a most grieuous sinne, God only being absolute maister of mans lyfe: so as the magistrate
himselfe

himselfe cannot take it away but in defence of Iustice, and representing Gods place.

M. But why say you, *Not desiring* &c?

D. Because he that hateth his neyghbour, or desireth his harme, or for this doth fly his speech, or refuse to salute him, doth not keepe entirely this commaundement: and hate and rancour being the roote of murder, are therefore especially forbidden in this precept.

M. Touching the sixt commaundement there needeth heer no further declaration: but can you tell me any remedy against the finnes therein forbidden, and in the ninth also?

D. There are many: but the principall is to fly the occasion thereof; to be very circumspect in governing all our senses well, especially the eyes; to eat and drinke with

THE
SIXT
COM-
MAVNDE-
MENT.

Leuit. 10.

Dent. 22.

23. 25.

Provt. 11.

Ecd. 41.

psal. 51.

Ezech. 13.

Matth. 5.

Rom. 5.

1. Cor. 6.

Luc. 6. E-

ph. 4. 5.

Thom. 4.

1. Tim. 5.

THE
SEA-
VENTH
COM-
MANDE-
MENT.

*Leuit. 19.
Exod. 20.
&c.*

moderation; to fly euill company; not to reade dishonest bookes; not to speake or heare any wanton wordes or songes.

M. You haue answered to the purpose. But now tell me also, how we must keepe the seventh commandement?

D. If we nether take, nor dam-nific, nor retaine vniustly other mens goods against theyr willes; nor giue counsell, ayde, nor fa- uour to such dealing.

M. And what other sinnes are re- duced to this precept, which for- biddeth stealth, and rapine?

D. First, all fraudes, which are v- sed in buying and selling, and like bargaines, Secondly all vsury which in truth is playne robbery. Thirdly, the taking of those thin- ges which other men haue lost, & keeping them to himselfe, with- out inquiring for the true owner. Fourthly, he which doth appro-

priate

priate to himselfe things belonging to the community, and other the like, which are damageable to our neyghbour; as to spoyle his corne or grasse, or burne his house or barne, kil his catell, or the lyke: all which oblige to restitution, without which the sinne cannot be forgiuen.

M. And the desire to take away or steale another mans goodes if he could, is it not a sinne against this commaundement also?

D. It is a sinne in it selfe, but rather against the tenth commandement, which doth forbidde this desire.

M. Now tell me how the eyght precept is to be kept?

D. Not only in auoyding false witnes, but murmuration also, & not discovering other mens faultes, or sinnes that be secret, although they be true; except it be with a good intention to whome

THE
EIGHT
COM-
MANDE-
MENT .

Leuit. 16.
Exod. 4.
20. Dent.
36. 19. 27.
Prouerb.
12. 24.
Ephes. 4.
Coloss. 3.
Iac. 4. 1.
Petr. 2.
Apoc. 22.
22.

it belongeth to remedy the same. And by avoyding also rash iudgement, and all kind of lyinge.

M. And do you know to distinguish these offences, which are committed against this commandement?

D. Yea Syr, for concerning lyes there are three sortes: the first which is hurtefull, and is especially prohibited in this precept, as when a man in iudgement doth give false evidence to the damage or prejudice of his neyghbour. The second, which is called Officious, as when a man telleth a lye to deliuer his neyghbour or friend from some danger. The third is termed Idle, which is neyther to helpe, or hurt any other: But these two kindes are not so great finnes as the first, yet are they still at least venial finnes, for we ought not to tell a lye for any good in the world.

M. And

M. And how do you distinguish the other sinnes which are forbidden in this Commaundement?

D. There are also three kindes of them, to the which the rest are commonly reduced. The first is called Contumely or Reproch: which is an iniurious word spoken with intent to dishonour our neyghbour, as to call him asse, or foole, base companion, & the like, howbeit if they should be spoken in iest, or to admonish and correct, as sometyme the Father doth to his child, or the maister to his scholler, without meaning to do him iniury, then is it no reproch nor sinne, or at least but veniall. The second is Detraction, backe byting, or slander, of the which hath been spoken already. The third is Malediction or Our singe, which when it is done with hate, and desire that it may take effect, is a most grievous sinne.

As on the other side, when it is done only of leuity, iest, or sodaine anger without deliberation, it is lesse euill, but still a sinne, as ill becoming the children of God by adoption, as al true Catholiks are, out of whose mouth should neuer proceed any thing but blessing, or wordes of benediction.

M. And is he that breaketh this precept, bound to restitution?

D. Doubtles he is, for good name is much more precious the wealth or riches: which all men know are to be straight wayes restored if they be taken away vniustly; but restitution of good name being more difficult then the other, obligeth discret persons to beware the more of it.

THE
NINTH
AND
TENTH
COM-
MANDE-
MENT.

M. To conclude then, sith you haue already expounded the tenth, tell me how the ninth must be obserued?

D. Euen as the sixt, by procuring

ring

ring as much as is possible, a pure hart and a cleane, in Gods sight, who doth expect the same at our handes.

M. I do not doubt but you vnderstand, that in this precept as well the woman as the man is forbidden this desire, but I would faine know of you, whether euery such desire in man or woman be a sinne, although they giue no consent therunto?

D. Sir I haue been taught, that S. *Gregory* putteth three degrees of euill or carnall desires; The first of suggestion or tentation, to the which if a man presently resist, he sinneth not at all, but rather meriteth. The second of delight, wherunto though sense incline, yet the will and reason consent not, and this for the most part is not without some veniall offence. The third degree is, when vnto suggestion & delectation our will

Deut. 5.

Eccles. 18.

25. *Rom.*

13. 1. *Thess.*

4. *Iac. 1.*

and reason add their consent, in such sort, as a man remembring what he doth willingly and wittingly, doth notwithstanding abide & go forward in such desire and cogitation; and this is a mortall sinne, which is properly forbidden in this commaundement.

M. So as you see; in the ninth is forbidden in *vnlawfull desire*, all that is forbidden in the sixt, *by vnlawfull doing*, but I would fayne see, whether you fully vnderstand, what is contained in these two preceptes.

D. There is principally contained the prohibition of Adulterie, which is, when a man doth sinne with an other mans wyfe: and this I say, *Principally*; because the ten Commaundementes being a law of Iustice, and Adulterie a sinne against the same vertue, as by which sinne honour is impayred, it seemeth fitte, that after the prohibition of murder or man-slaughter

wherby

wherby life is depriued, should be prohibited Adultery wherby honour is lost: yet is it to be noted that by the same preceptes are also prohibited secundarily all other sortes of carnall finnes & offences, as for example, *Sacrileidge*, which is to sinne with any person that is religious, or consecrated to God: *Incest*, which is to sinne with any of ones owne Kindred: *Rapte*, which is to sinne with a Virgin: *Fornication*, which is to sinne with a single woman but already corrupted, as a widow, or common harlot; and other finnes more abominable in this kind, which therefore ought not to be named amongst Christians.

M. All this is true which you haue sayd; yet would I fayne see, whether you know wherein it is founded that Fornication is a sinne, for it seemeth the party so offending doth no body any iniury or

*D. August. q.
71. in
xod.*

ry or

ry or damage at all?

D. It is founded in all Lawes of true and right reason, the Law of nature, the Law of Moyses, and the Law of Grace. In the Law of nature, for we read that the Patriarch Iudas would haue put Thamar his daughter-in-Law to death, because being a widow, she was found great with child; so as euen then it appeareth, that by the instinct of nature men knew that fornication was a sinne: afterwards in Moyses Law in many places Fornication is forbidden; and in the Epistles of Saint Paul many tymes we read, that fornicatores shall not enter into the Kingdome of Heauen. Neither is it true that fornication doth not damage any body; for it doth damage the woman her selfe, who therby remayneth infamous; it hurteth the childe therof borne which becommeth illegitimate,

it doth

Genes. 38

Deuter. 23

1. Cor. 6.

1. Thess.

Gal. 5.

Ephes. 5.

it doth iniurie to Christ, for we being all his members, who so committeth fornication is cause that the members of Christ become membres of an Harlot; and finally it doth iniury to the holy Ghost, because our bodyes being temples of the holy Ghost, who so doth deile his body with sinne, doth defile and profane the temple of the holy Ghost. And therefore it is certaine, that not only this foule offence is by this precept prohibited, but all other actions of vncleaneesse & lust, that tend therunto, though it be but a wanton looke, if it be directed to this vnlawfull desire or worke, according to that our Sauour taught in the Ghospell, where indeed he expoundeth the force of these commandementes, that who hath seene a woman with euill desire, hath in his hart committed adultery or fornication.

*2. Cor. 6.**1. Cor. 3.**Matth. 5.*

M. You

M. You haue answered well: but I would also aske of you, what you thinke of the tenth commaundement; and why the desire in Theft is forbidde as well as theft it selfe, as also in the sinnes of the flesh aforesaid; yet concerning murder, or man-slaughter, we see no particuler precept against the desire therof; is it because theft is so grieuous a sinne in Gods sight?

D. Sir, it is certaine that through this offence came the accursed Iudas to fall into that horrible treason against his Maister our Blessed Saviour, and euery day we see that those which are giuen to stealing go also further, and kill ostentims euen in the high way, without any hate or rancour at all, but only to enioy a lytle money which poore passengers carry; & God permitterh, that he which robbeth others, lytle enioverh the same: and so we see that Iudas

came

came to hang himselfe ; and the-
ues for the most part come to the
Gallowes . Now , the cause why
God hath not so expressly prohi-
bited the cogitation of man-slaug-
hter, may be for one of these two
reasons : eyther because forbid-
ding the worke it selfe , it might
well be gathered that he forbade
the desire : or because hauing as it
were shut the doore to euill de-
sires of interest & pleasure (which
lightly are the cause of theeuing)
by putting the sixt and seauenth
Commaundement correspondent
to the ninth and tenth, it might
well seeme that he had shut also
the doore to the desire of murder,
because for the most part these are
neuer desired but for commodity,
or delight which should therof
follow .

M. I would know also of you, if
you can tell the reason, why God
hauing forbidden all unlawfull

desires,

desires, there are no humaine laws that forbidde them, but only the workes themselues, and the effects of them?

D. The reason is manifest, because men although they be Emperours, or Popes, do not see mens hartes, and therefore cannot iudge of their thoughts, and desires, much lesse punish them; and consequently it were to no purpose to forbidde them: but God which doth discern the hart and reynes of men, can punish also euill thoughts, and desires, and therefore doth iustly forbidde them.

M. Now then, sith all these are contained in the two preceptes of louing God and our Neygbour, tell me, how is the precept of louing God aboue all things to be vnderstood?

D. By louing and esteeming God so much, that neyther for goods, honours, parentes, friendes, no

nor

nor for our owne life , nor any thing else in the world, we will forsake him, nor let to do his holy will.

M. And how shall we help our selues to do the will of God ?

D. If euery morning as soone as we ryse , we remember him and his benefits towards vs , giuing him thanks , and crauing his fauour , and help , that we do not offend him that day , but do alwayes his holy will and pleasure : and renewing the same purpose as often as occasions are offered in the day time.

M. And at night before you go to bedde , what were good to be done to the same purpose ?

D. It were good after thanks giuen for his benefits receaued , to take accompt of our soule , touching all the thoughtes , wordes , and deeds of that day : and secondly to aske him pardon for all that we

EXAMINING OF
CONSCIENCE.

haue done amisse vntill that present houre : and thirdly make full purpose with his grace to amend our liues , saying some prayers to that purpose .

M. And as concerning the loue of our neyghbour, what say you ?

D. Sir, it is sufficiently playne of it selfe, to do as we would be done vnto in all things, according to the Law of God, and naturall reason .

MEDI-
TATION
OR MEN-
T ALL
PRAYER.

M. You haue told well how to examine a mans conscience; I pray you tell also wherein meditation and mentall prayer doth principally consist, and what it is, that we may exercise the same accordingly ?

D. Mentall prayer is a familiar conuerſation with God , *in spirit and truth*, as one friend conuerſeth with another, giuing him part of all his good and bad ſucceſſes, all his ioyes and griefes, all his doubts

and

and desires; to be counselled, comforted, and holpen by him.

M. So as, if a man could behaue himselfe with God in the same manner that one friend doth with another, he might be sayd to pray?

D. So it is. And in many other things, if we proceeded with those good and due respectes with God Almighty, which one honest friend vseth to obserue with another, we should quickly finde the benefit.

M. Do you prefer mentall prayer before vocall?

D. Yea, in those that haue capacity for it; & whom God vouchsafeth to admit to this familiarity, for it is a gift of God: notwithstanding it requireth some disposition and cooperation in vs.

M. What disposition is required?

D. First true faith, and obedience of the vnderstanding to the doctrine of the Church. For he

that heareth not the Church disobayeth God: and is so far from access to his familiarity, as he is his Enemy, & no better than a Heathen or Publican. Next is required a good life, and diligent observation of Gods Commandements: and thirdly of his counsells also, as far as our State permitteth: for himselfe hath sayd, that *those that haue cleane soules, shall see him*: and that is Happynesse.

M. But how shall we keep our soules cleane?

D. By preuenting occasions, and temptations, and denyng daily and hourly our bad or vnprofitable desires, how little soeuer they be: for so we learne to be maisters of our selues, and to liue according to reason, and not as beasts subiect to sensuall appetites. And he that is circumspect not to offend in lesser things, seldome committeth greater offences.

M. You

M. You say very well, for Vse makes maisteries. And if men lose and leaue so many commodities, labour and spend so much to come to the familiarity of a mortall Prince: what should we not do, to be so honored by God, as to be admitted to familiar conuersation and friendship with him? But is there any thing more necessary to get and conserue this friendship?

D. Yes; frequent vse of the Sacramēt of Pennance, in which the soule is clenſed of daily offenses: and recouereth new grace and strength. And you know Courtiers that haue acceſſe to Princes, procure to go clenly, and renew often their clothes. And becauſe theſe benefits cannot be had but in the Catholike Church, out of which is no communication of grace nor Sacraments: therfore Iewes, Turkes, and Heretikes can *haue no true prayer*: nor Catholikes neyther, that

willfully continue in sinne.

M. How many kindes of mentall prayer be there?

D. There be 4. one may be called Natural for the facility it hath. The next Doctrinall, because it requireth some more instruction. The 3. supernaturall, which God giueth to whom he pleaseth, and nedeth no other documents, nor maiſter. And the 4. mixt of 2. or all of theſe, for God giueth ordinarily ſuch gifts as this to diligent perſons that cooperate to his grace, and not to idle and careleſſe ſluggards.

M. Declare I pray you theſe 4. kindes of prayer?

D. Naturall prayer, I call, to thinke vpon ſome good thing, and to ſpeake to God by that occaſion. Or he that can read may help himſelfe with the vſe of ſome ſpiritual booke, as the *Imitation of Chriſt*, or the like: as for example I read a

ſe ntence.

sentence or 2 . or more , till I find something that moues my soule to affection : for God speaketh to vs by all his creatures , but specially by good bookes . Then I shut my booke , and thinke vpon that which I haue read , as long (or more) then I haue been reading : as when a friend or any person of respect speaketh to me , I consider with attention what he sayeth . And thirdly , I turne my mind to God , and answere him something to the same purpose , as I would answere another friēd that should giue me the same good counsell : so as this prayer is no more but to *reade , thinke , and speake* with God , who though he to inuisible , yet is he present in all places .

M. This prayer is very easy : and any man may vse it ?

D. It is no lesse profitable then pleasant , if it be continued , and the party be well disposed for

prayer, as hath been sayd.

M. But go forward to the rest?

D. Doctrinall prayer, is taught in many bookes, and by many wayes. But the most easy of all that I haue heard, is, by some few questions to a mans selfe, to stirre vp his attention and deuotion consequently and profitably: for prayer is vnprofitable while it hath no good effect.

M. You say well: But what questions be these, & how many?

D. They may be reduced to five. And hauing the matter or subiect prepared for my prayer, as one that asketh audience of a Prince, forethinketh his businesse, and whereupon he hath to treat: as for example of the Natiuity, or Passion of our Sauour, of the ioyes of heauen, or paynes of hell, of the miseries of this present life, of the vncertainty, and daunger of an vnprovided death, or the like.

1. First I aske my selfe, what is to be noted here? For many times we read, see, or heare thinges in which many good lessons were to be noted, and by ignorance, or negligence we passe them ouer slightly, without taking any benefit.

2. Secondly, I aske, what is to be pondered or weyghed in each of those thinges which I haue noted: As if you should weigh in a ballance the short labors of this life with the euerlasting ioyes of heauen: the eternall paynes of hell, with the momentary pleasures of sinne: The fauour of God, or his anger, with the freindship, or offence of a mortall Prince: the noble and euerlasting riches of my soule, with the transitory commodity of my body, or trifles of this world, or the like? weyghing euerything noted, with his causes, effects, circumstances, cōtraries, or the like, which affaords abundant

and pleasant matter of meditatioⁿ, specially to thole that haue vse of prayer.

M. You say well for, vse maketh maistry in all occupations, and a man learneth with difficulty, that which after wardes he exerciseth with delight, as playing vpon the lute, or any other instrument. But go forward I pray you.

D. Having noted and pondered the matter which I haue in hande, I aske;

2. Secondly what feeling or affection I am (consequently) to stir vp in my selfe & must rest in some time to make the more impressiō in my soule, as in admiration of Gods power, wisdom, goodnesse, iustice, mercy &c. obserued in the worke I consider: Or of the vanity and misery of the world: of myne owne frailey and folly: and the like, according as the matter affoordeth. This affect of admiration

tion is commonly the first that offereth it selfe. And consequently from it I passe to other affections, as of loue, hatred, desire, auersion, feare, ioy, repentance &c.

4. The fourth question must be to aske my selfe what (in prudence) I must doe, according to that which I haue noted, pondered, and felt in my selfe: for they say, Hell is full of good purposes and desires not put in execution. Yea this knowledge, good desires and affections are speciall gifts of God: and being neglected make vs guilty of great punishment. Wherefore I determine with my selfe, not only in generall, but in particuler, with all the circumstances of time, place, maner and persons by whome I may be holpen &c. to doe that (infallibly) which in my prayer God hath taught me is necessary or conueniēt for my saluatiō, or *perfection ac-*

ording

according to my estate, for Gods greater glory and seruice, or of the cōmon or particuler good, spirituall or temporall of others that need my help, or the like: and to remoue all difficulies, or impedimentes which might make my good purposes and desires vnfruitfull; descending to the particulars as before, and committing them diligently to memory, and after to writing, as speciall giftes of God, and tokens of his loue, not to be lost, or forgotten.

5. And lastly, I aske of my selfe, what I must say to Almighty God, to the purposes of my meditation. And so with memory of what hath beene considered and purposed in the same, I turne my selfe, and my soule to him with profound acts of humility, thankfulness & loue, recapitulating in his presence briefly, all that which I haue noted, pondered, felt, and purposed.

purposed, or the principall points, offering all to him, as his gifts, and to be put in execution by his assistance and grace: without which I can neyther do good deed, nor thinke good thought; acknowledging my frailty and inconstancy past, and asking his help; with such other acts of deuotion, as the matter shall require and he inspire me. And this last act is properly prayer, though it suppose all the former.

M. I like well this kind of prayer, for it is an exercise of all vertue, and a sacrifice of body and soule to God. For first the obseruation is an act (principally) of our memory: the ponderation of our vnderstanding: the affections be actes of our will: the execution setteth a worke the imagination, the senses, the handes, and feete, and all the exteriour & interiour powers and instruments: so as there resteth

nothing

nothing to be employed but only the tongue, which we vse to prayse God, giue him thanks, aske him pardon, and what els we need, giuing him account dayly and hourly, as to our lord and maister, father, and dearest friend, of all that may concerne vs, or require his help. But tell me, how say you that none can pray, but such as be partakers of Gods Sacramentes? Do not others also, or may they not pray to God to be admitted to the Sacraments, and to his grace? D. I do not deny, that they may not pray, nor that God doth not of his mercy heare them, when they pray hartily, and with good intention, and desire to amend. But this I say: That they are not fit for mentall prayer, which requireth friendship with God Almighty: nor doth he admit to familiarity with him, nor vseth to discouer him selfe but to such as

keep

keep their soules cleane from all kinde of sinne, which cannot be but by help of the Holy Sacraments, when they may be had; for they are the fountaynes of grace and deuotion.

M. But notwithstanding you shall haue many good innocent people deceiued by Heretikes, that thinke themselues in the right way, and farre in Gods fauour, & pray to him as they thinke with much deuotion, yea and with shedding of teares?

D. So do the Turkes to Mahomet, and the Paynins to their false Gods. Yea the Diuell sometimes doth delude & deceiue them with sensible tenderneſſe and affection, ſo farre, as they do not only ſhed teares, but their owne blood alſo. And therefore I ſayd before that prayer is a familiar conuerſation with God in *ſpirit and truth*. For where Truth is not, God is not:

but

but what soeuer seemeth to be from him, is falshood, illusion of the Diuell, or deceit of our owne fancy and iudgment, obscured by our enemy.

M. Is there any more to be obserued for mentall prayer?

D. Yea, there want the other 2. kinds mentioned aboue: Supernaturall prayer which admitteth no explicatiō, nor can be vnderstood but by experience, when God giueth it: and mixt prayer which is ealely vnderstood by that which hath been sayd, as consisting of the one & the other. And commonly there followeth some supernatural deuotiō & visitation of God, more or lesse, when we come well prepared and disposed to meditate & pray, in eyther of the formes proposed, and do it with diligence. Besides, there be some actes of the vnderstanding and will, fit to go before all manner of Prayer, as

immediate

immediate dispositions, but are to be done with breuity all, or some of them in generall, as for example. 1. To remember the infinite Dignity, and Maiesty of God. 2. With humility, and deuotion to adore the same Maiesty. 3. To loue him actually, with all our hart. 4. To thanke him for his benefits receyued. 5. To offer our selues wholly to him. 6. And to aske his grace, and fauour particularly to spend well, and deuoutly that tyme appointed to prayer. Lastly after prayer a man must make reflection of what he hath done. And if he haue sped well, to keep the same methode afterwards, or if he haue erred, amēd it the next time: and keep in memory all the day following some speciall affection, or deuotion of his prayer, as is sayd by the Prophet, *& reliquia cogitationū diem festū agent tibi*. But aboue all we must

haue care, to put constantly in execution, the good purposes, that in prayer God inspired, for this is the fruit of all. And this may suffice for the present in this matter.

*Of the five Commandementes
of the Church.*

CHAP. VIII.

THE
PRECEP-
TES OF
THE
CHVRCH

Luc. 10.1

Matt. 18.

Conc.

Lugdun.

c. 3. Ma-

tiscon. 2.

c. 1. Tri-

burenf. c.

35. Aga-

thefe c. 11.

M. **VV**ELL now since we haue declared the 10. Commaundementes of our Lord, let vs heare which are the precepts of our holy Mother the Church?

D. They are principally five.

M. Which be they?

D. The first is to heare Masse on Sundayes, and Holy-dayes.

The second to confesse once a yeare at least.

The third to communicate, at Easter, or the Pasque.

The

The fourth, to fast when holy Church commaundeth.

The fift to pay tithes , and first fruytes. To the which you may add also the sixt, not to celebrate mariages prohibited, nor in tymes prohibited, by the Church.

M. And how vnderstand you the first Commaundement?

D. That we are bound to heare a whole Masse, and that with attention, cuerie day which the Church commaundeth to be kept holy: except for sicknes or some other iust cause we be excused.

M. Why do you say *attention*?

D. Because in tyme of Masse it is not lawfull to talke, or treat of any matter els, but attend to the wordes and actions of the Priest.

M. And haue you any prayer to say at the eleuation?

D. Diuers Sir: but I am wont to say this: We adore thee Lord Iesus Christ, and giue thee thanks

47. Aurelian. 1.
c. 28. Gangrens. c.
19. Mogunt. 5. c.
34. 35. Lateran. 56.
Innoc. 3.
cap. 221.
Trid. Sess.
14. can. 8.
Ignat.
Epist. ad Philadel.
Tertull.
lib. 2. ad uxorem.

THE
FIRST
PRE-
CEPT.

and prayle, for with thy Crosse and Passion thou hast redeemed the world. I beseech thee O Lord, forgive me my finnes.

M. And what prayer say you at the lifting vp of the Chalice?

D. I say thus : We adore thee most pretious blood of our Saviour Iesus Christ, which was shed for all mankind, vpon the tree of the Crosse.

M. And the second Commaundement how do you vnderstand?

THE
SACRA-
MENT OF
CONFES-
SION.

D. That euery Christian as soon as he commeth to the vse of reason, is bound to confesse himselfe once a yeare, in the Lent at least, as it is the custome of the Church.

M. Why say you once a yeare at least?

D. Because at what tyme a man is in daunger of death, or is to receaue the blessed Sacrament, and findeth himselfe with mortall sinne in his conscience, he is bound

also

also to confesse by Gods commaundement. And as we sinne often, so we should desire to confesse often also.

M. And what are the substantiall pointes of this holy Sacrament?

D. Contrition, which is with the hart: Confession vocall, which is with the mouth: and Satisfaction, which is with workes of penance: which is to be vnderstood, that the penitent besides the true sorrow of his sinne committed, haue full purpose neuer to offend againe; & so confessing them with humility, and confusion, haue the mind to accept with a good will that penance which shall be enioyned him by his Confessor, and procure to fulfill the same with all speed conuenient, considering the great fauour that God doth him to pardon the eternall paines of hell, and conten-

vide

Ioan. 20.

ibid. Cyr.

Chrysost.

Greg. 60.

16. Matt.

18. Cyp. 1.

Ep. 1. Hi-

lar. can.

16. in

Matth.

Hieron.

Ep. 2. ad

Heliodo.

Chrysost. l.

1. de sacer-

dotio.

Aug. l. 20

de ciuit. c.

9. Ioan. 11

& ser. 18.

17 44. de

verbis

Domini

Amb. ad

virgin.

lapsam

& lib. de

pœnit.

Tertull.
l. de pœn.
Hiero. ad
Demetr.
Chrysser.
de pœn.
Conc. Flo-
rent. &
Trid.

EXCOM-
 MUNICA-
 TION.

Vide Cle.
Rom. ep.
1. Dion.
Areopa.
ep. 8. Ter-
tull. l. de
pœn. Cyr.
serm. de
lapis &
l. 1. ep. 14.
Basil. q.
219. &
288. in
regulis

himselfe with a temporall punishment, much lesse then that which his sinnes deserued. Whence follow also these other fruytes of this Sacrament; first, that our good workes done in Gods grace, and afterwarde lost by sinne, are recovered againe, and yeald vs the reward of them, as before: The second is, that we are loosed from the bandes of Excommunication if perhapes we had been subiect vnto it, being restored to the Cōmunion of the prayers, and Sacraments of the holy Church, conuersation with the faithfull, and to Christian buriall: of all which excommunicated persons are deprived. Thirdly and lastly, we are made capable of the treasure of those indulgences, and pardons; which with this condition the Popes Holinesse doth often tymes graunt.

M. It is cunningly answered:

but

but can you tell me, how a man may make a good Confession?

D. By keeping these three conditions: that it be humble, synccre, and entyre.

M. And what call you humble?

D. When he which confesseth his sinnes, in his hart doth acknowledge himselfe a grieuous sinner and vnworthy to haue pardon of his sinnes, accusing him selfe with great subiection, reuerence, and feare, as he which talketh with God whom he hath offended.

M. And how shall it be sincere and true?

D. By telling only what he himselfe hath committed, without mentioning any other, and that neyther more nor lesse then he hath done, without excusing himselfe, or accusing others.

M. And how must it be entyre?

D. By declaring all that he can remember, not concealing any thing

brevibus

& ep. 3.

ad Am.

philochū

August.

hom. 42.

49.30. ex

50. & l.

2. de visi-

tat. in fir-

morū c.

4. Leo ep.

80. & 91

Iacob. 5.

C O N -

T R I T I O N

Vide

Psal. 37.

50. 118.

Isai. 30.

& c. Psal.

14. 50. &

63. Isai.

56. Hier.

o. 22. E-

zec. 18.

Joel. 2.

Matt. 11.

15. Luc. c.

10. Rom.

6. 1. Cor.

11. Ephef.

4. 2. ad

Cor. 7.

Colo 3. 1.

Paral. 21.

1. Reg. 11.

Iona 3.

Matt. 24

Mar. 14.

Luc. 7. 1.

ad Cor. 9.

Tertul.

suprà

citatus .

for thame, or other worldly respects, because it is an iniury to the Holy Ghost, and a Sacriledge against this holy Sacrament: and the partie otherwise doing, keepeth the Diuells counsayle, and becommeth his Secretary.

M. How then may a man examine well his Conscience, to be sure to confesse all as he ought to do?

D. By conferring his Conscience with the 10. Commandmentes of God, and those of the Church, and the mortall sinnes, & workes of mercy, remembring the place, & persons with whom he hath conuersed, and the thinges wherein he hath beene occupied?

M. You haue sayd very well, & remember that you do so your selfe, when you go to Confession: but tell me, if an Hereticke should aske you, How any man can for-

gyue sinnes but God only, what can you answer?

D. That of his owne authority it is true, that God only can forgive sinnes; but by his commission, any other his lawfull Minister in his Church may do it.

M. And cannot the Priest, absolute from sinne without Confession?

D. No certaynly.

M. Why so?

D. Because he sitteth in Confession, as Gods minister, or magistrate in iudgment. And no iudge can well giue sentence without hearing the cause, or euidence.

M. And must a man giue euidence against himselfe?

D. How els can he hope for forgiveness? sith no man knoweth the hart of a man but himselfe, and God Almighty.

M. Did Christ euer giue this authority to his Apostles, and dis-

ciples, to forgiue the finnes of others?

*Matth. 18.
Ioan. 10.*

D. Neuer did he say, or do any thing more manifestly, or in more playne termes, as it is cleere in the Gospell: *V Vhose finnes you shall forgiue, or loose in earth, they are forgiuen, or loosed in heauen: and whose finnes you shall retayne, or binde in earth, they are retained, or bound in heauen.*

M. Why, can the Priest also retaine finnes?

ABSOLV-
TION.

D. What els doth he, when he denyeth absolution to such as are impenitent, or disobedient vnto him in Confession, especially when they conceale any thing from him, which they ought to discouer, and will not.

M. Therein is reason, for in truth how can a man haue his wound or sore cured, if he refuse to shew the same vnto the Phisitian, or Surgeon? But tell me last of all, what is Satisfaction?

D. It

D. It is the doing of penance for the offence done against God, our selves, or our neighbour, by prayer, fasting, almsdeedes, & the like good workes: and especially by restoring other mens goods, or good name if we haue taken it from them, or done them any iniury whatsoeuer.

M. So that it is not sufficient for a Catholique man to be sorry for his sinnes in hart, and to confesse them in particuler to the Priest, but he must also do penance for them, eyther in this world, or in Purgatory?

D. Certainly so it is, except peradventure by vertue of holy graynes, or medalles well applyed, the same be preuented: for the Popes indulgences, or pardons do much mitigate our obligation in this behalfe.

M. God be thanked that he hath giuen so many comfortable and

SATIS-
FACTION

THE
THIRD
AND
FOURTH
PRE-
CEPT.

sweet

Gen. 1. 9. Sweet remedies, against mans frailty, finnes, & milery: but proceed vnto the third precept?

Iud. 13. D. It is so playne, it needeth no further declaration.

Matth. 3. M. You say well, but how vnderstand you the fourth of fasting.

Mar. 1. D. That euery Christian after he commeth to the age of 21. yeares, is bound to fast the Lent, & foure Ember weekes, and all the other Vigills, and Fastes, which the Church commaundeth.

Luc. 1. M. Why? is it not inough to fast from sinne, but that a man must fast from flesh, and white-meates also?

Aēt. 15. D. To fast from sinne we are bound euery day and houre in the
Exod. 24. yeare, and the Holy dayes most of
Deut. 9. 3. all other; yea and all the dayes of
Reg. 19. our life by consequence: but that
Clem. fast which is bodily and corporal,
Rom. Cō. is to help this which is spirituall,
situ. A- as we see it often in the Scripture
postol. c.
16. 13. 19.
20. 21. 19-
nat. ep. ad
Philadel.
Hier. ep.
54. ad
Marcellā
Basil. ho.
de ieiunio
Ambr. ser
23. 15. 24.
26. 19. 27.
Aug. lib.
30. cont.

commanded

commanded, and therefore is committed to certayne tymes, and seasons.

M. And why the Lent more then any other tyme of the yeare?

D. Because it is in imitation of our Sauour, and for a preparation to the Holy weeke of passion, and the great feast of his Resurrectiō, wherein we ought with Christ to arise, and amend our liues hereafter.

M. Now say then, how is the last Precept to be vnderstood?

D. To giue vnto God for euery ten; one (and not the worst) according to the custome of the Church, and Countrey.

M. Truly you haue answered very sufficiently; Howbeit by reason you say we are bound (as it is true) to heare Masse on all Holy dayes, I would gladly heare whether you vnderstand what the Masse is, & the ceremonies therto

belonging?

*Paulsum
& contra
Adimant
cap. 14.
10el. 2.
1 ob. 12. 1.
Reg. 14.
Paralip.
20. 1onæ
3. 4. Esdr.
2. & Es-
her 9.
Matth. 6.
Mar. 2.
Luc. 2.
Act 13. 1.
Cor. 7. 2.
Cor. 6.
&c.
Epiph.
heres. 75.
Amb. 1.
de ieiunio
& Elia.
Chrysost.
ho. 1. & 2.
in Gen.
serm. 1. de
ieiunio.*

*Theodor.
Epit. di-
uin. de-
cret.*

THE
FIFT
PRE-
CEPT.

3. Cypr. l.

2. Ep. 3.

Euseb. l.

de demon-

strat. E-

uang c.

10. Aug.

contra

Faust. l.

6. c. 5.

Martial.

Ep. ad

Burdeg.

Iustin.

martyr

dial. con-

tra Try-

phon lre.

l. 4. c. 32.

33. 34.

belonging?

D. The Masse is the true Sacrifice of the true body, and bloud of our Sauour Iesus Christ, offered vnto God for all men, inuisibly on the altar, but really and truly as it was by himself on the Crosse. M? And is there in it both a Sacrament, and a Sacrifice also?

D. Both Sir: a Sacrament in that it giueth grace to the worthy receauers thereof, by way of communion, and a Sacrifice in that it is offered by the Priest vnto God on the Altar, for himselfe, and the people, according to the Prophecy of Malachy, and Daniel, which call it, the cleane oblation, and perpetuall Sacrifice?

M. And why did Christ appoint this Sacrifice?

D. Because God was neuer seru-
ued without Sacrifice, since the
beginning of the world: and for
that our Sauour ordained a better

for me

forme of religion then euer had been, eyther vnder the law of nature, or the law of Moyſes, he appointed alſo, and gaue vs the greateſt Sacrifice that could be poſſible, which was him ſelfe in the Maſſe.

M. The Maſſe hath many parts in it, but tel me wherein beginneth the true body and bloud of our Sauour to be preſent?

D. Straight vpon the wordes of Conſecration, which is at the Eleueuation: at what tyme it is eſpecially adored of all true Chriſtians.

M. And who was the firſt that euer ſayd Maſſe in the world?

D. Our Sauour Ieſus Chriſt in his laſt Supper, at what tyme he made his Apoſtles Prieſtes, giuing them power, and authority to do the like, and to make, and teach others that ſhould ſucceed them.

M. How chaunceth it, that this

word

Chryſoſ.
in pſ. 19.
Aug. l.
18. de ci-
uit. c. 35.
& l. 19. c.
23. Hier.
ad Mar-
cell. &
Euagr.
tomo 3.
Epiph.
bar. 55.
Aug. in
Pſ. 13. &
Ep. 23. l-
gnat. ad
Rom.

THE
MAſſE.

Genef. 4.
8. 14. Ex-
od. 12.
Numer.
18. & 19.
Hippol. l.

de consū.
mundi.

Chrys.

hom. 49.

oper. im-

perfect. in

Matt. 1-

ren. l. 4. c.

32. Aug.

l. 10. de

ciuit. c. 21.

& l. de

cura pro

mort.

c. 1. l. 12.

de ciuit.

c. 8. Gre-

gor. l. 4.

Dialo. c.

57. Beda

l. 4. histo.

rie Angl.

c. 21.

Lionys.

Areopag.

de Ecclesi.

ast. Hie-

arch c. 3.

& ep. 8.

word (Masse) is not found in holy
Scripture?

D. Because the names of things
are giuen vpon sundry occasions:
and our sayth is not grounded on
wordes, but in thinges and sub-
stance: for in like manner neyther
these wordes, Trinity, Incarnati-
on, Consubstantiall, and the like
are to be found in holy Writ, yet
all Christians belecue constantly
these mysteries. And he should be
houlden for an Hereticke, that
should deny any of them because
he findeth not these words in the
Scripture: but the sense of them is
to be found, and therefore they are
really in the scripture, as the Masse,
and Sacrament of the Eucharist.
Besides if you consider the Greeke
word *Liturgia*, which is as much to
say, as Masse in English, for so were
called and intituled the formes of
saying Masse which the old Greeke
Fathers S. Basil, S. Chrysostome, S.

Athanasius

Athanasius, and others vsed (yea the Liturgie, or Masse composed by S. Iames the Apostle, is yet extant in Greeke) you shall find mention of the Masse in holy Scripture, in the 13. of the Actes of the Apostles, where it is sayd of S. Paul, and S. Barnabas, That λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ; which is as much to say, as, They sacrificing, or saying Masse. But notwithstanding, if Heretikes, whose learning, wisdom, and Religion consisteth only in Etimologies of wordes, would wrest this word *Liturgia* to another sense, because, forsooth, it is vsed in other senses also; it importeth not much to the matter, since it is cleare in the Gospell, that Christ sayd Masse in his last supper, when he consecrated the Sacrament, and gaue his blessed Body, and Bloud vnder formes of bread and wine to his Apostles, and to them authority, and com-

Chrys. ho. 77. in Ioan. & hom. 18. in Act. Apost. Cyr. l. 1. Ep. 9. Epiph. bær. 75. Hier. 1. ad Titum Clem. Rom. Ep. 3. Ambr. in Psal. 39 & l. 1. offic. c. 18. Aug. l. 9. confess. c. 11 & 13. Orig. ho. 3. in Mat. 23. Naz. orat. in Gorg. Chys. ho. 24. in 1. ad Cor. &

ho. 61. ad
pop. An-
tioc. Aug.
in Psal.
98. Amb.
lib. 3. de
Spi. San-
cto cap.
12.

mandement, and in them, to all Catholike Priestes their lawfull successors, to do the same in remembrance of him, and of this his inestimable liberality.

M. But how do you say that there were diuers *Liturgies* in the Greeke Church? had they different Masses? or may there be more kinds of Masses in the Church then one?

D. There can be but one in substance: the same which Christ our Sauour vsed, & appointed, which consisteth essentially in the consecration, oblation, and receiuing of the Sacrament: the rest which be the prayers, preparations, and thanks-giuing, haue beene different in different Countries, not only in Greeke, but also in the Latine Church, and that with approbation; as in Millan the *Ambrosian Masse* composed by S. Ambrose is different in Ceremonies, prayers &c. from the custome of

the

the Church of Rome: and much more, the Masse which is celebrated in the Cathedrall Church of *Toledo* called the *Motzarabee* Masse, in the selfe same forme that the Christians of *Toledo*, & throughout all Spayne vsed many hundred yeares ago, whē they liued in captiuitie & persecutiō of the Moores (as now the Catholikes in England do vnder the Protestants.) Besids the ancient Religious Orders are permitted by the Church to continue the vse of such prayers and Ceremonies of the Masse, as haue beene in vse with them for 300 . yeares past. Yea more then this, the prayers and diuers other parts of the Masse, are changed almost euery day, according to the Holy dayes, or different commemorations of Saints, whome the Church will honour in the Masse, and yet in it selfe there is no mutation . And it were simplicitie to argue any such

thing vpon these occasions: and so it is either folly in Heretikes that do it, or malice of the Diuell that setteth them on worke, to pick quarells, & make much ado, vpon euery light occasion, by which the poore people, and such as haue not learning, & iudgment to distinguish betwene truth and apparency are confounded, and loose all deuotion, and religion; & become very sensuall faithlesse Epicures, as their Maisters commonly be, which is that the Diuell would haue.

M. One only doubt & obiection resteth for the newnesse of the Masse, that in the Canon are named diuers Saints, that were long after Christ; and that it is recorded, how some parts of the Masse were made by S. Gregory, & other, by other Popes?

D. This obiection is already answered, when I sayd, that the

prayers

prayers and ceremonies be not the essentiall parts of the Masse, & this is as wise an Obiection, as Heretikes vse to make in many other things: iust as if one would infer, that men did not eate before Noës Floud, because he should find in Histories, that kniues, and table-napkins, and the like, which now be in vse for more commodity, were found out, & vsed many yeares after: for these be but cauillations, as I haue sayd, and rather to be derided thē answered.

M. You answered to the purpose. But tell me: may not those words of our Sauour wherewith he did cōsecrat, be vnderstood by a figure?

D. No Sir, in no wise; for being the most important mystery of all other which euer he taught his Apostles, if he had spoken by a figure, he him selfe would haue expounded the same, as he did many other of lesse moment. Besids that,

THE
REALL
PRE-
SENCE.

Mat. 26.
Mar. 14.
Luc. 22.
1. Cor. 11.
Aug. p.
86. Chris.
hom. 17.
oper. im-
perf. Et.
Theophi-
l. Et. &
Bedain
24. Luc.
Aug. 13.
de con/ē-
su Evan-
gel. c. 25.
Tertul. l.
2 ad vxo.
Cypr. ser.
de laps.
Orig.
hom. 13.
in Exod.
Basil. ad
Cesar.
Hier. in
prolog.
contra

the Ghospell maketh no mention
 of any such meaning. Thirdly, the
 Euangelistes, and Saint Paul, all
 in one manner, rehearse the whole
 matter without any mention of
 Parable, or figuratiue meaning,
 which in other occasions they do
 very often, as saying, *Quæ sunt per al-*
legoriam dicta, that is, which are
 spoken by an Allegory, or figure
 &c. And lastly, all men in their
 last will and testament, speake as
 plaine as they can possibly: and
 you know well this was our Sa-
 uiours last will, and Testament
 which he left vnto the world, and
 to his Spouse the Church, the
 night before he departed this life:
 neyther could he, or Saint Paul
 speake any thing more plainly:
 neyther did euer any Doctor, holy
 Father, or Interpreter of Hely
 Scripture, doubt of his proper
 sense of our Sauours doctrine, ex-
 cept he were an Heretike. For all-

beit

beit some one Father, or other hath sayd, that when our Sauour gaue his body, he gaue also a figure of the same to his Apostles: yet neuer any interpreted these wordes in that manner, which is that we heere especially speake of. Now that the thing it selfe may be ministred, and yet a figure, it hath no contradiction. As for example, If a King should cause a Comedy to be made, of his receauing to the Crowne, and him selfe would play therein the Kings part, it is manifest, that one and the selfe same person, should be both a figure, and the thing figured; the presenter, and the thing represented: which in this Sacrament is also manifest; Christ his body (which is really present) representing the same body that suffred for vs, and in the shape of bread, and wine, signifying the nourishment of our soules by his Grace, to

*Iouin.
Euseb. l.
6. hist. c.
36. Ambr.
in Satyr.
Theodor.
in Theo-
phil. E-
uag. l. 4.
c 35. Aug
hom. 26.
ex 50.
Cyril. A-
lex. ep. ad
Calos.
Euseb.
Emil. ho.
5. de pas-
ch. Conc.
Trid. sess.
13. can. 4
Constā.
Basil.*

CERE-
MONIES.

which end this Sacrament is chiefly ordayned.

M. You haue sayd inough of this point of the Real Presence: tell me now the meaning of the ceremonies, which are in the Masse, and first, why this Sacrament is ministered to the people vnder one kind?

D. It is so ministered vnto the people, first; because Christ himselfe did sometymes so minister the same, as in *Emaw*; and the Apostles after him, as it is to be scene *Act. 2. 20. 27. &c.* Secondly, to auoyd many inconueniences and perillsof sacrilege, which by ministering vnder both kindes often hapned. And our Sauour hauing left no precept heerin, but only to Priests, and it being certaine, that Christ is wholly vnder either kind in the Sacrament; the Masse, although it be sayd in short space, doth represent the most high and worthy matters that may be, euen

from

Pienysf.
Eccles.
Hierar.
c. 3. Iacob.
in liturg.
Cle. Rom.
l. 8. Con-
sist. A-
post. Cyp.
de cona
Domini.
Aug. E-
pist. 57.
ad Dard.
c. ep. 59.
ad Paul.
Basil. ad
Amphil.
c. 27. &
in litur.
Cyril.
Hieros.
catch. 5.
Chrysoft.
ho. 14. ad
Eph. ho.

from Adam, vnto the end of the world.

M. Tell me how, and in what manner, but with breuity?

D. In this matter for that the Church hath determined nothing, there be diuers opinions of Catholike Doctores, but the more common interpretation is this. First, that the confession which the Priest maketh, before he goeth vp to the Altar, as also the Kyrie eleyson so often repeated, do represent the world fallen by Adams sinne, and crying for mercy.

M. But then what doth the *Gloria in excelsis*, Epistle, and Gospell, with the Creed signifie?

D. The *Gloria*, signifieth the Natiuity of Christ; for the was it first song by the Angels: The Epistle doth represent the old testament, whence oftentimes it is also taken; and particularly the comming of Saint Iohn Baptist: The Gospell li-

5. ad Col.
lof. & ho.
36. in 1. ad
Cor. ho. de
Adam &
Eua. ho.
24. in
A. St. A-
post. &
hom. 4. de
Di. nat.
& hom.
24. & 41.
in 1. ad
Cor. &
ho. 31. ad
pop. An-
tioch. &
ho. 17. ad
Hebr. Ca-
nones ve-
teres. Du-
rand. in
ration.
&c.

gnifieth the comming and preaching of Christ . And because the Iewes alwayes refused to belieue in him, the Booke is caried to the other side of the Altar, to shew that the Church & Ghospell was translated to the Gentills, who did belieue and receaue it . And because in the end of the world, the Iewes shall also be conuerted, the booke is returned after the Communion to the first place . And so the Creed doth shew the fruyt that hath come of it , in the whole world .

M. And why doth the Priest make a Crosse in the booke, at the reading of the Ghospell, and then on his forehead, mouth, and brest?

D. To shew that no Christian ought euer to be ashamed of Christs Crosse and Religion, which he is bound to confesse with his mouth, and neuer deny it, if euer he should be put to it: and last of all to be-

lieue

leeue it inwardly in his hart, and to liue accordingly: and therefore he doth also kisse the booke, to shew duty and loue towards it.

M. And what doth the Offertory signify, done in such silence?

D. The tyme that Christ after the Resurrection of *Lazarus*, hidde himselfe from the Iewes, and offered his future Passion to his Eternall Father.

M. Say on the rest also. Why doth the Priest mixt the water with wine, in the offering?

D. To signify that he ioyneth the peoples prayers, with his owne in this Sacrifice, and especially to represent the water, which came forth of our Sauours side, together with his most pretious blood: and for that it is most probable, that our Sauour did so mixe the wine, which he consecrated in his last Supper.

M. Tell me, what signifieth the

Preface, and the rest?

D. The Preface doth represent the entring of Christ into *Hierusalem* vpon Palme-Sunday: The first *Memento*, representeth when he prayed in the garden; as the second doth his prayer on the Crosse, which is signified in the Altar: The Eleuation doth signifie his lifting vp on the Crosse, when he was first nayled therto; the three tymes that the Priest taketh the holy Hoste in his handes, the three howers which our Sauour hanged alieue on the Crosse: the breaking of the same, signifieth the sacred woundes and griefes of his bitter Passion, but chiefly the departure of his soule and bloud from his holy Body, which is broken into three partes, to signify that the benefit of his passion, doth redound vnto the Church Militant, Patient, and Triumphant: and therfore the Priest saith also

three

three tymes *Agnus Dei*.

M. What call you the Church Patient?

D. The foules that are in Purgatory, and haue speciall comfort by this holy Sacrifice; and therefore the third part of the holy Holt, he letteth fall into the Chalice.

M. And why do the people in diuers Countries rise after the Cōmunion, and stand till the Priest giue his benediction?

D. To signify the firme estate of Christs Church, after his Relurrection vnto the end of the world, when our Sauour shall giue the elect his blessing, is he did in his Ascension to his Disciples that were present; & the reading of the Gospell in the end, doth also signify the preaching thereof by the Apostles, in the whole world.

M. So you see, how the holy Masse, is a perfect compendium or abbreuiation of Christs life and

Passion.

Passion. Wherby you may learne, with what deuotion, reuerence, and attention, you ought allways to heare it, and how willingly you ought to repayre to it. But you haue forgotten to tell the meaning of the Priests Vestementes, wherein he goeth to the Altar?

D. Sir; the Amis doth signify the cloath, where with Christ was blinded, whiles the Iewes did buffet him. The Albe, that garment which Herode put on him, when he despised him, and sent him backe to Pilate. The Girdle, that rope where with he was tyed to the pillar, and whipped. The maniple, the other where with they tyed his blessed handes like a malefactor; and the Stole likewise, the rope where with they tyed his necke, and ledde him from place to place, in his passion: and last of all, his veltment signifieth the purple

ple robe, which Pilate put vpon him, when he shewed him all disguised to the Iewes, saying, *Ecce Homo*: all which haue morall meaning also of those vertues which Priests should haue in them, and haue correspondence with those ornamentes and garments, which God in the ould Testament commaunded the high Priest to weare in tyme of Sacrifice; which also had their mysteries, as diuers ancient writers, & the holy Scriptures themselves do declare.

M. I see well that the Masse is a true and perfect representation of Christs Passion: and the Priest thus vested, of his person: and the Altar, of the Crosse. But what do the Chalice, Paten, and Corporall signify?

D. They properly represent the like, which our Sauour vsed in his last supper: and moreover, the Chalice signifieth his Sepulcher;

the

the Paten, the stone roled to the doore of the same: the corporals, the Syndon, wherein his blessed body was enwrapped by Ioseph of Arimathia, before it was laid in the Sepulcher. And all these things hauing their particuler signification, together with the Ceremonies of the holy Masse, do stirre vp to deuotion and piety, as well the people present, as the Priest himselfe, and keepeth him with attention to the mysteries which he hath in hand: and no doubt, was one especiall reason, why God Almighty in the ould Law, did prescribe the vse of so many and so diuers ceremonies, in those sacrifices which were all but a figure, and shaddow of this.

M. Surely I cannot but wonder, to see the wisdom of God, in the institution, and signification of the ceremonies, as well in the old law to signify Christ to come, as in

these

these of holy Church to remember his comming, and what he hath done and suffered for our redemption, which foolish Heretikes contemne, because they vnderstand the not: and the Diuell cannot abide, because they be honourable to Christ, and moue the Christian people to deuotion, and reuerence of diuine Mysteries, being so decent, deuout, and significant. But why are there cādles of wax on the Altar, and lighted alwayes at Masse, yea although the sunnedo shine?

D. In the beginning they were vsed of necessity, by reaso of the persecutiō in the primitiue Church, because for the space of 300. years the most Chappells, and Oratories which Christians had, were in darke places, or vnder ground, for feare at well of Iewes, or Heathens &c. as of the Emperours in Rome, till Saint Helens tyme, and her Sonne Cōstantine the Emperour,

(our Countreyman and the glory of our Countrey) that deliuered the Church from persecution, and exalted the Crosse of Christ aboue the scepters of Kings. These chapels & oratories vnder ground are yet to be seene in Rome; and notwithstanding now they say Masse there by day light: yet in memory of auncient tymes, the Church retaineth her customes, which haue also ancient signification of other Mysteries.

M. What mystery do wax-candles signify?

D. First, they represent the last supper of our Lord, when he sayd the first Masse that euer was sayd by candlelight. Secondly, for that the wax signifieth his virginall flesh: the weeke, his soule, and the flame, his diuinity. Thirdly, they put vs in mind of the good works, wherewith he taught vs to shine and gyue light to the world.

M. You

M. You haue satisfied me : and from hence forth you will learne to make no accompt of profane Sectaries, that barke against Catholike traditions, & ceremonies, for you may see, there is nothing vsed without iust cause ; though the ignorant do not alwayes vnderstand the reason of euery action. But to conclude this matter, tell me, how ought a man to heare Masse, and what benefit he receiueh by hearing it?

D. Masse is to be heard with attention, reuerence, and deuotion, vpon both our knees (except at the Ghospell, and as the custome is in some places to the midle of the Creede, when the Priest adoth) ioyning our prayers with the Priest in euery action. The commodities we reape by hearing Masse are five. 1. increale of Gods grace. 2. diminihing the paines of purgatory. 3. facility in obtai-

ning what we aske of God. 4. particular help to auoyd sinne. 5. great succour from God, to escape all dangers that day.

Of the Seauen Sacramentes.

CHAP. IX.

THE SACRAMEN-
TES

Mat. 26.
28. Ioan.
20. ad E-
phes. 5.
Iacob. 5.
1. ad Tim.
4. Conc.
Florent.
Constāt.
Colon.
Trident.

M. **F**OR as much, as you haue made mention of tentimes of the Sacramentes, and the grace which they cause: tell vs, how many are there in the Catholike Church?

D. There be these seauen: Baptisme, Confirmation, Eucharist or Communion, Pennance, Extreme vnction, Order, and Matrimonic.

M. Who ordayned these Sacramentes, and why?

D. Christ our Sauour: that by them, as by instruments proporti-

onate

onate to our capacity, he might communicate his grace, & merits of his holy passion vnto vs.

M. How are the Sacramentes to be receiued?

D. With true repentance of our sinnes, and confessing them also if the party be in mortall sinne: Howbeit, in Baptisme, because it is the gate, or entrance to the rest, Confession is not required.

M. Are all these Sacramentes to be receiued of euery Christian man of necessity?

D. No forsooth: for Order, and Matrimonie, are both voluntary. But the rest cannot be omitted without sinne, when tyme requi-
reth they should be taken.

M. And may these Sacramentes be receiued more then once?

D. Sir, Baptisme, and Confirmation or Bishoping, and Order cannot be receiued but once only, by reason of the Character which

these three do imprint in our souls the rest, according as iust cause shalbe offered, may be receiued often, especially Confession, & Cōmunion ought to be much frequēted, for the great need we haue of them, and the great benefit they bring vs.

M. I would faine know of you somereason of the number of the Sacraments, and why they are seauen?

D. The reason why they are seauen, is this: Because God in giuing vs spirituall life, would proceed as he is wont in giuing life corporall: in the which we see, that 1. it is necessary one be borne into this world, to the which answereth Baptisme, wherby we are borne by grace vnto God. The second necessary thing for this our corporall life, is growth, or strength: to the which answereth Confirmation, wherby the

grace

grace we receiued in Baptisme, is increased and fortified. The third is, to be nourished: which in spirit is done by the holy Sacrament of the Altar. The fourth is, to be cured, when a man is sicke: to the which answareth Pennaunce, wherby grace lost, is recouered. The fift, in the tyme of combat to be armed against the enemy: to the which answereth Extreme Vnction in the houre of death; at which tyme our infernall enemy doth most assault vs. The sixt is, that there be some to rule & gouernemen that are borne to euerlasting life & increased; which in spirit is performed by holy Order or Priesthood. The seauenth, that there be some which attend to the multiplying of mankind, which in the Church also is necessary in respect of the faithfull: and is done by the Sacrament of Matrimony with reuerence, decency, &

increase of Gods grace.

M. I would know also of you touching Baptisme : what is necessarie for the perfect administering thereof, and whether any but a Priest may baptize?

D. It belongeth principally to the Priest, or to some other in holy Orders in the Priestes absence: but in danger of death, it belongeth to any other man, or woman, and they may fully discharge it. Yet no woman ought to do it, if a man be present. And for the perfect manner of Baptisme (which is good that all men should know) are required these three things: first, that the person that doth baptize haue intention to giue truly this Sacramente, as Christ hath appointed it : and to want this wittingly, were a most greuous sinne. Secondly, is required to wash or sprinckle the child with true and naturall water. Thirdly,

at

at the selfe same tyme when the watter is powred on the childe baptized, to say withall, these wordes, *I do baptize thee, in the name of the Father, and of the Sonne, ana of the Holy Ghost .*

M. And why are God-Fathers, and God-Mothers vsed in Baptisme?

D. To solemnize, and assure the better this most necessary Sacrament: & to answer in the childs behalfe, to those questions which the Priest doth aske him. Whereupon grow, and follow these two obligations. The one, that the Godfather, and Godmother haue care to instruct their Godchild in matters of faith, and good manners, when the parentes therein should sayle. The second is, that by vertue of this action, the parentes of the child, the child him selfe, and they contract a spirituall kinred, in which respect grow.

eth prohibition of mariage betweene the sayd persons: though this spirituall impediment be not extended to so many degrees, as betweene those that haue naturall kinred.

THE EFFECTES
OF THE
SACRAMENTS.)

M. Tell me the effects of these Sacramentes in particuler; and what is first the effect of baptisme?

D. It maketh a man become the child of God, and inheritour of heauen: it cancelleth all sinnes, and filleth the soule with grace, and spirituall giftes.

M. What is the effect of Confirmation, or Bishoping?

D. It doth fortify a man that he haue no feare to confesse the Faith of Christ, and so maketh vs become true souldiers of our Sauiour.

M. And what effect doth the holy Eucharist worke?

D. It nourisheth charity, which is the life of the soule, and doth

increase

increase the same every day more and more ; and giueth strength against veniall sinnes also .

M. What is the effect of Pen-
nance ?

D. It doth release the sinnes com-
mitted after baptisme : and doth
make a man returne to the friend-
ship of God, sinne hauing made
vs his enemies .

M. VVhat is the effect of Ex-
treme Vnction ?

D. It doth wipe away the reli-
ques of sinne ; it fortifieth the soule
in that last combate with the Di-
uell : and it helpeth to restore the
bodily health, if it be profitable
for the health of the soule .

M. And what effect hath the
Sacrament of Order ?

D. In it is giuen power to con-
secrate the Blessed Sacrament, or
Eucharist, and to administer the o-
ther Sacramentes to the people ;
and withall it giueth vertue, and

grace

grace to Priests, and others that haue taken Orders, to do and execute well their offices.

M. Last of all, what is the effect of Matrimony?

*Ephes. 5.
1. Cor. 7.*

D. It giueth vertue and grace to them which lawfully are ioyned, to liue in mariage estate with peace and concorde: and to bring vp their children in the feare of God, to the end they may haue comfort of them, both in this world, and in the next.

M. You haue answered very well touching these pointes. But because our aduersaries picke many quarrels at these Sacramentes, which they do not vnderstand; I would be glad also to heare how you can answer some few questions concerning them. And first, how Baptisme is ministred to children which know not what they receaue, when they are Christened?

D. Sir,

D. Sir, the reason hereof is, the great necessity which there is of Baptisme. Because, whosoever dyeth without it, or desire at least of it, cannot enter into the Kingdome of Heauen. And because young children are tender and die with great facility, being not of capacity to desire baptisme, it is necessarie to Christen them with all speed possible. And allbeit they know not what they receyue, the Church doth supply by their Godfathers and Godmothers what in them wanteth, which is sufficient. For as by meanes of *Adam* we fell into sinne and disgrace of God, although we knew nothing of it; so God is cōtented, that by meanes of Christes Church and Baptisme, we be deliuered from sinne and returne into his grace, allbeit we know nothing of it.

M. And what mysterie is there in it, that in *Confirmation*, the fore-

head

head of the party confirmed, is annointed?

D. Because, as in Baptisme by the water and washing is signified, that the grace of God doth cleanse the soule from the spots of all sinne; so in Confirmation, by annointing is represented the effect of Gods grace, which doth, as it were, annoint the soule to comfort and strengthen it, against the Diuell: that thereby he may with courage confesse Catholike Faith, without feare of tormentes, or death it selfe, when it should be offered. And therefore it ought to be giuen as soone as the child is come to the vse of reason, because then he beginneth to profess the Faith, and hath need to be confirmed and established in it. Albeit, when this Sacrament for iuste causes cannot be administered, as sometymes in grievous persecutions of the Church it happeneth,

neth,

neth, then God supplieth with extraordinary concourse of inuifible grace. And it is to be noted, that this Sacrament is not abfolutely neceffary to faluation.

M. And hath this Sacrament any other effect?

D. It hath: for it imprinteth in the foule of man, a marke, which the Diuines call a *Character*, which can neuer be abolifhed; and is the caufe why this Sacrament can be but once receaued, as before hath been fpecified. For, as by the *Character* of Baptifme, a man is known to be a Christian, that is of *Chriftes* family: fo by this he may be knowne to be one of *Chriftes* Souldiers, which allwayes carrie the badge of their Captayne. Whereupon it foloweth, that they which after they haue receaued this Sacrament, go to hell, fhall haue moft deepe confufion. For euery one fhall fee, that they had made pro-
feffion

cession to be souldieres of *Christ*, and yet after wardes became Traytors, and rebelled against him.

M. But, tell me also touching the Bletted Sacrament of the Altar, how it commeth to passe that *Christ* being really there, yet we see to see, smell, touch, and taste the same bread, or wine that it was before, as far as sense can lead vs?

TRAN-
SUBS-
TANTI-
ATION.

Rom. 10.

D. You say wel, *sense*: for Reason, Faith, and Religion teach vs otherwise. Wherefore, also this Sacrament is called the Sacrament of Faith, aboue all other, because no sense but that of hearing, by which Faith is taught vs, hath any true iudgement of this mystery. No otherwise then by the Scripture we know, that *Lot's* wyfe was changed into a pillar of salt; & yet retained the shape of a woman, and therefore, as then in that mutation, or conuersion, was chaunged the substance of *Lot's*

wyfe

wyfe within, yet remayned the figure without: so in this mystery, the inward substance of bread and wine is truly changed into the Reall Body, and Bloud of our Sauour, and yet remayne outwardly the figures and formes of bread, and wine as before. Which although it seeme straunge, especially in that point, that so great a body or person should stand vnder so small a forme and accident, as is that of the Host consecrated, yet to Gods Omnipotency nothing is impossible; as himselfe sayd of a Camell, that he could make him to passe through the eye of a needle, though to men it seeme impossible. And if we reflect with attention vpon the naturall actions of mans body and soule, we shall find many, that will seeme no lesse straunge then this: and many effectes that be euident, though we cannot comprehend how they be done.

Matt. 19.

As for example, how so great bodies as cittyes, seas, mountaynes, and the like, in their whole extension and greatnesse, are comprehended and lodged in so litle a compasse as a mans eye; yea which is more, in the very point where the eye doth exercise his operation: and in a mans memorie, we find sufficient roome and capacity for a whole world: whereat Saint *Augustine* himselfe did so wonder, admiring Gods workes so incomprehensible vnto vs. And doubtlesse it is want of Iudgement, to measure Gods workes with the reach of our owne capacity.

*D. Aug.
lib. 10. de
confess.*

M. Could you giue some other similitude, wherby it may be declared how the body of our Saviour may stand in so many & diuers places, as there be hosts in diuers Altars?

D. Truly Sir, in Gods workes it is not necessary to vnderstand

them,

them, but it is sufficient to beleeue them . For we are sure that God cannot deceyue vs : Yet can I giue an example also of the same . For our soule , it is certaine is but one in the whole body, and in all the parts therof: whole, and all in the head ; and whole & all in the feet: yea, whole and all in euery toe or finger , or any other the last part of our body . How then should it seeme incredible, that God should be able to do that with the body of his sonne, which we see he hath allready done with the soule in our bodyes, putting it in so many, so different, and so distant partes therof. And we see in the same looking glasse , wherein first we could see but one whole face , after it is broken into an hundred peeces , it serueth (being the same glasse) to represent the same face all at once in an hundred different parcells and places . And if you

will haue another example no lesse familiar then hard to be vnderstood how it is done : the same voyce of a man that speaketh , is heard entyre , and whole , and receaued all at once into the eares of an hundred thousand persons , if so many be present .

M. But I desire to know of you also, whether when Christ cometh into the Host, he forsake his place in heauen, to come to the Altar, or remayne yet in both places?

D. To this I answer , that he remayneth in both places , and neuer moueth from his place in heauen , no more then the soule of a child which is yet but a foote long , when the same child is become a man of five or sixt foote hygh , doth remone from that litle length it had before , but continueth in the place it first was , and yet in growing of the body , occupieth those other foure or five foot

more

more of place, then the body had in his childehood, the soule remayning without growth, or greatnes in it selfe, as it is manifest in all spirituall substance.

M. And why is this so precious, and admirable a Sacrament, kept alwayes in the pix vpon the Altar?

D. For the comfort of all true Christians, and more commodity of the sicke, when they should receaue their *Viaticum*: and especially to helpe our deuotion towards his bitter passion, whereof he willed vs to haue perpetuall memory. Which by this meanes is most conueniently performed, his presence being the most effectuall pledge of his loue towards vs, both then, and euer. With which intention it is not only so kept in the Pix or Sanctuary, but oftentimes also carryed in procession, to the singular ioy and comfort of all true Catholickes: no otherwise then in the

THE B.
SACRAMENT
IN THE
PIX.

old testament was the Arke of propitiation, as he did not onely giue the people of Israel *Manna* to eate, as now his body whereof the *Manna* was a figure: but willed them also to keepe a vessell full of the same, in remembrance of all his benefits towards them in their deliuey from Ægypt.

M. But what can you answere to the aduersary, which is wont to calumniat this poynt, as for example, if the B. Sacrament while it is in the Pix, should be eaten with worms, or by any other beast, is it not a great absurdity, that he which sitteth on the right hand of his Father, should be subiect to these indignities?

D. Sir, this is but a little mudde which these grosse fishermen sturre vp to trouble ignorant soules, and is worthily called the Diuels Sophistry. For if we remember what *Christ* for our sake suffred in his pas-

sion

sion and vpon the Crolle, being to whipt, buffeted, belpitted, cruelly and despitetully abused as he was, his most precious bloud being in aboudance powred vpon the ground and troden vnder the fecte of those accursed Iewes and Gentils which put him to death, (and who can say, but this was worse, then if a dog should haue come by chaunce, & licked it?) Yea I put the case that some Rauē or Crow had seized vpon him after his soule was departed, or the like: if I say we consider what he then suffered for vs, being indeed passible and subiect to the offence of his flesh & body, we shall easily see, that all the indignities he can now suffer, being immortal and impassible, (as he hath bin euer since his Resurrection) are nothing indeed at all, but illusions of Hereticks, enemies of this B. Sacrament, to auert the mindes of the ignorant, from the beliefe and

deuotion to it I would faine know if there can be any worse belly, brest, or mouth then that of Iudas Iscariote? or can there be any creature more odious, loathsome, and detestable then the Deuill? and yet the Gospell telleth vs, that to the one he gaue himselfe in this Sacrament, when he knew his trayterous intentions; yea afterwards admitted him to kisse his venerable face: and to the other, he permitted himselfe to be visibly, and corporally carried in his vgly pawes from one place to another, euen to the pinnacle of the Temple: and shal we feare now least his Maiesty be impayred, whē only the accidents of the Host perish, vnder which he is impassibly placed? It is to cleere, that albeit a Dog or Mouse, or any other beast, may defile or abuse this garment or Canopie of his, vnder which he inuisibly sitteth: yet his person, body, or blood

cannot

*Matt. 4.**2. 26.**Mar. 1.**6. 14.**Luc. 4.**6. 22.*

cannot be annoyed by any creature; and those that haue Christian affection, by these incōueniences which in this vale of misery that most venerable Sacrament sustai-
neth, make an infallible argu-
ment of Christs vnspeakable loue
towards vs, that for our sake
would put himsele into such
chaunces. And this may serue for
this obiection.

M. You haue reason: but tell me,
seeing we ought so highly to esteem
this Sacrament, what prepara-
tion may we best make to receaue
it worthily?

D. There are three things re-
quired: the first, that a man go to
Confession before, and procure to
be in Gods grace, when he goeth
to communicate: for one of the
causes why it is giuen in the forme
of bread, is to signifie how this Sa-
crament is to be giuen to the li-
uing, not to the dead, to nourish

the grace of God, and to increase it in vs. The second is, that we come fasting to it all together, that is, not hauing eaten any thing at all, or drunke, at leaste from midnight before. The third is, that we vnderstand well what we do, and that we come with deuotion to so great a mysterie. And therefore, this Sacrament is not giuen to children, or fooles, or any person that hath not the vse of reason: and albeit the Church commaund, (as hath beene sayed,) to receaue at least once a yeare, in the feaste of Easter: yet it is very profitable, to do it more often, according as ech ones Confessour shall direct him.

M. We haue sayd inough of this Sacrament: and I would aske you another question about the Sacrament of Pennance, which hitherto you haue not answered, How can it seeme reasonable, that

*Cap. Om-
nis vtri-
usq; de
pœnit. &
remiss.*

a Priest

a Priest which liueth ill himselte, and is vicious (as sometimes they are) should be able to giue absolution from sinns: which is a power so supreme and celestially, and which the Angels themselues cannot do?

D. This hath the same difficulty in the Sacraments of our Adversaries: who, notwithstanding doubt not but they haue their effect, albeit they know well that the worst Priest of the Papists, is ordinarily, of better life, then the best Protestant Minister. But howsoeuer, in this we need say no more then that which S. *Augustine* answered to the like obiection: that is, that Christ, albeit he knew the Pharisees to be hypocrites, yet he would not derogate from their power, and authority of *Moyse* chaire wherein they sate, and did discharge (though with euill life) that Priestly function.

*D. Aug.
lib. 2. contra
lit. Petilian.*

M. And doth it not seeme vnto you a melancholike matter, to liue with such continuall care of a mans soule? and after all to put him selfe at the feete of a sintull man, as well as himselfe, and there to throw his own honour in the dust, and as it were to sound against himselfe a trumpet of infamy?

D. If there were any other board to saue ourselues vpon, after the miserable ship-wracke of our soules; or if it were possible to gayne heauen with only beleeuing, and liue as we list; or if true vertue & valour could be gayned with loytering: it might well seeme (as you say) a melancholike life, to stand in such awe of Gods displeasure, and to worke our saluation in feare and trembling, as the Apostle S. Peter doth counsayle vs. But the case so standing, as indeed it doth, and that this life is a moment wheron dependeth

1. Petr.

1. & 3.

pendeth eternity : I assure my selfe
 it is most true which the Scrip-
 ture affirmeth : *Beatus vir qui semper
 est pauidus* : Blessed is the man that
 is alwayes in feare . And agayne,
*Melius est ire ad domum luctus, quàm ad
 domum conuiuij* : It is better to go to
 a house of mourning , then to a
 house of banquetting. And Salomon
 after the triall of all pleasures, con-
 fessed, that , *Risum reputaui errorem, &
 gaudio dixi, quid frustra deciperis ?* I ac-
 counted laughter as an error, and
 to gladnesse I sayd, why art thou
 in vaine deceiued ? And conse-
 quently, it must needes be madnes
 for auoyding a litle humiliation
 of our selues in this world (and
 that by Christ commaunded) to
 endaunger the exaltation of our
 soule to future & eternal honour .
 But to speake more to the purpose:
 I deny that in our Religion this
 followeth, but rather the contrary
 as by experience we see it daylie

Proverb.
28. vers.
14.

Eccles. c.
7. vers. 3.

Ibid. ca. 2.
& vers. 2.

verified;

Proverb.
cap. 18.
ver. 17.

verified; that none liue more mery
and at hartes ease, then those that
most often go to Confession, and
make most diligent examine of
their conscience : because a good
conscience is in truth a *daylie ban-*
quet, the Scripture also teaching
vs, that the iust man doth alwayes
beginne with his owne accusati-
on : *Iustus prior est accusator sui*. And
the triuolous feare of infamy by
Confession, molesteth no wise or
discreet person, considering the
dreadfull obligation Priests haue
of silence in this behalfe; which is
so great in the whole law of natu-
re, God, and his Church, yea so
strayte, that although he should
suffer all tormentes and tyrannies
possible, he is bound notwithstanding
to keep it with such rigour,
as neyther by his lookes, gesture,
wordes, nor any other action, or
signe, may be gathered, or suspec-
ted any thing which was disclo-

sed

sed to him in Confession. And this is so exactly obserued, and so knowne to all Catholikes, as of all other thinges this least troubleth them: God so sweetly providing, that neuer any inconuenience hath ensued of this confidence in Confession; and a thousand commodities both spirituall, and temporall euery day seene and experienced in this kind: no friendship, or fidelity in the Christian world, being cōparable be to that, which is euery where found betwixt the penitēt, & the Ghostly father. And the lack heerof, euē in some Countries infected with *Luthers* heresie, hath been discouered to be of so great consequence for the common wealth, that they were not ashamed, fondly to aske agayne of the Emperour Charles the fifth, the vse of this Sacrament: as though it were in the Emperours power, or any mans els, to
make

NORIM-
BERGE.

make a man confesse his secret synnes . Wherefore , happy be that infamy or disgrace , which doth put vs in credit , and grace with God : and blessed be that trumpet which doth confound vs in this world for a moment , that we may eschew the dreadfull terrour of that other trumpet , which in the voyce of an Archangell , must call vs to accompt in the later day , at Gods Tribunall , where they that now be a'hamed to confesse their sinns in the care of *Christs* Minister , must haue patience (and without remedie) to haue all their offences published in the cares , & eyes of all the world : albeit euen in this life we see every day , that nothing is more ordinary in our vnfortunate Countrie , then to see the best Protestants dye in despaire and liue with a continuall hell of their conscience ; their Religion teaching to know , and giuing them

them liberty to commit sinne: but not affording any remedie to berid of it, nor meanes to disburden their conscience therof: only the vaine imagination of a liuely faith excepted, which indeed is to ridiculous a refuge, in so dangerous a case, or for so grievous a torment, as mortall sinne bringeth to a Christian Conscience. Whereas on the other side the Catholike Fayth, as it teacheth to flye and feare sinne as the face of a serpent; so after it is committed, hath many helpes to ouercome it, and especially this most comfortable Sacrament of confession, as they best know, that are most acquainted with it

M. I like your discourse, and I could for a need recount you some notable examples in confirmation of this verity, but we haue been to long already in this point; let vs come to the next. Why call you

the Sacrament of the Sicke, Extreme Vnction ?

D. Because it is the last of all Sacramentall Vnctions: for the first is giuen in Baptisme; the second in Confirmation; the third in Priesthood; and this the last in our Infirmitie, which also ordinarily is giuen in the end of our liues, at what tyme it is wont to be taken, although some be therein too negligent, and differre it longer then is conuenient. For this Sacrament indeed is not to be required before there is daunger of death; nor to be differed till the sicknesse be growne so great, that there is no more hope of life, to the end it may be more effectuell to him that takes it. So as the true tyme to take this Sacrament, is, when Physitians iudge that the sicknesse is perilous, and that humane remedies (as may seeme) are not sufficient: which is the cause why this holy

oyle

oye is not giuen to them which are put to death by iustice, because they neyther are sicke, nor haue hope to liue, as is manifest.

M. Your answere contentes me. And for as much as Holy Order, I need not heere enquire any further, considering that this Sacrament belongeth only to learned persons, and such as haue no need of our instruction: I will only aske you a word, or two concerning the Sacrament of *Matrimonie*, and so conclide all this matter. I pray you what is necessarie for true *Matrimonie*?

D. Three thinges: first that the persons, haue sufficient age; be not kinne within the fourth degree; haue no solemne vow of chastity, or the like. Secondly, where the Councell of *Trent* is receaued, that there be witnesse of the contract, and in particuler that the Curate or Parish Priest be present.

Thirdly, that the consent of both parties be free, voluntarie, and without force, feare, or compulsion; and that it be expressed with words, or signes equiuallent. So that which soeuer of these three sayle, the mariage, or matrimony were not valid, nor effectuell.

1. Cor. 7. M. And which is better, to marry, or to remayne a Virgin?

D. Saint *Paul* hath already resolved this question, saying that he which ioyneth himselfe in Marriage, doth well: but he which doth not, with intent to keep his Virginity, doth better. And the reason is, because, although Matrimonie be a Sacrament, and represent the inseparable vnion of *Christ* and his Church (which is the cause that there is no power vpon earth to dispense, or giue leaue for those that are once lawfully vnited, to change for another, be it man, be it woman :) Yet in

effect

effect Matrimony is but humane, where Virginitie is Angélicall. Matrimony is according to nature; but Virginitie is above nature. And not only Virginitie, but Widdowhood it selfe is better then matrimony, as diuers of the holy Fathers affirme, expounding that parable of our Sauour of the good seed, which fructified some thirty, which they apply to mariage: some threescore, to widowes: and some a hundreth, to Virginitie.

M. And which of these Sacramentes is the chiefest?

D. Sir, the Blessed Sacrament of the Euchariste, or Communion: because in it, we do not only receaue the grace of God (as in other Sacraments) but also the true Body of Christ himselfe, being Really present, true God and man, vnder the visible forme of bread transubstantiated into his Body, who is the fountaine of all grace

*Matt. 13.
Ambros.
lib. 1. de
virg.
Cypr. de
habitu
virg. Hieron.
lib. 1. cōt. Ioui.
Aug. de
seruand.
virg. cap.
44.*

THE
REALL
PRE-
SENCE.

*Vide Ignat. ad
Smyrnen.
Theodor.
Dial. 3.
Areopa.
l. de Ec-*

cles. Hie-
rarch. c.
de Euch.
Iustin.

Apolog.

2. Iren.

lib. 4. c. 32.

Origen.

hom. 9. in

Leuit.

Athan.

orat. de

Eid. ex.

Theod.

Dial. 2.

Euseb.

Emiff. ho.

de corp.

Easit in

regalis

bren. 171.

Epiph. in

Ancho-

rat. Theo-

ph. Alex.

lib. 2 de

Pasch.

Ambr. l.

4. de Sa-

and goodnesse.

M. What ought a Catholike man to do, to be deuout to this holy Sacrament?

D. Threethings: first, to visit the same euery day if he can, at least once in the morning, and once at night, before he go to bed. Secondly, to receaue it often with reuerence, being first confessed and comming fasting vnto it. Thirdly, to accompany it al wayes when it goeth abroad.

M. What difference is there betwene our Communion, and that of the Protestants, Puritanes, and other Sectaries?

D. Very great as can be. For ours being a Sacrament; theirs is none at all, nor giueth any grace, nor hath any goodnesse in it, being a naked element of this world, and nothing but bread and wine only contaminated with the spirit of Apostacy. And whosoeuer ho-

noureth

noureth the same, committeth Idolatry, and sinneth deadly to receaue it.

M. God forbid then, that any Catholike should communicate with them in any such a false and detestable Sacrament of sinne. And do you thinke it is lawfull to go to their Churches with them?

D. In no case, for Saint Paul teacheth vs that there is no communication of light and darknes, of the table of God, and the table of the Diuell, nor of Christ, and Belial. For what els are their Sacraments but the calues of *Samaria*, and their Churches but the Altars of Diuision, and their Ministers but the Priests of *Hieroboam*, meere lay and secular persons, and by secular power erected against the vnion, truth, and honour of true *Salomons Temple*, *Christs Catholike Church* and doctrine. And I pray you, what proportion, or compa-

cram. c. 5.
Hieron q.
2. ad He-
dibia. Au-
gust. in
Pf. 43. &
98. Bern.
serm. de
Cœna.
Chrysost.
ho. 83. in
Matth.
Hilar. l. 8.
de Trin.
Tertul. l.
4. contra
Marcion.
Dam. l. 1.
4. de fide
Orthodo-
xa. cap. 1.
Conc. Ni-
cen. Ephe-
sinum,
Trident.

HERE-
TIKES,
CHRISTS
ENEMIES

rison is there betwixt the dignity of the honorable Order, and Vnction of Melchisedech, and the letters Patentes of Queen Elizabeth to make a Bishop.

M. Why, do you makethem to deny Christ also?

D. In words they confesse him, but in effect they vtterly deny him, and his kingdome.

M. How so?

D. Because his kingdome is the Church, partly in heauen triumphant, partly in earth militant, partly vnder the earth patient, from whence they take away *Limbus Patrum*, *Limbus Puerorum*, and Purgatory, and so leaue him nothing but Hell. Vpon earth they corrupt and dismember his holy Scripture; they pull downe his Images, Altars, and Churches; they abhorre, and abolish the signe of the Crosse, like as diuels do, that cannot abide it; they deny his

spouse

spouse the Church, and mother of truth; they take away her Sacraments; they hate Gods chiefe Vicar, and Lieutenant generall vpon earth; they cal him Antichrist; they despise all her Doctors, and ancient Fathers; they bannish all good works of pennance and perfection; all orders of Religion, & Christs holy body, and bloud in the holy sacrifice of the Masse they blaspheme, & throw out of their Churches. In heauen they blaspheme his Saints, and refuse to pray vnto them, or to his blessed mother; they reiect the help of his Angells; and as much as in them lyeth, they take away all reliques, & venerable memories of his honourable seruantes: I pray you what haue they left him? or what remaynes next, but to deny him or his Father, as many of them do dayly, more and more degenerating into Atheisme, the more is the

pitty.

M. Truly so it is: and you haue reason therfore to auoyd all communication with them, in things belonging to Religion and Gods seruice, euen as for bodily health you would fly the plague, for there is the chayre of spirituall pestilence. But tell me, what els remayneth to be sayd of the Christian doctrine?

D. There remayneth to rehearse the workes of mercy, corporall & spirituall.

M. VVhich be they?

D. The workes of mercy corporall are seauen. First, to feed the hungry. 2. To giue drinke to the thristy. 3. To cloath the naked. 4. To visite the sick, and imprisoned. 5. To lodge pilgrimes. 6. To redeeme captiues. 7. To bury the dead.

M. And what are the spirituall?

D. First, To giue good counsell

in

WORKES OF
MERCY.

Matt. 25.
Tob. 12.

in doubtfull cases. 2. To teach the ignorant. 3. To comfort the sorrowfull. 4. To correct, or direct those that erre. 5. To pardon injuries. 6. To haue patience with our neyghbours frailty, or imperfections. 7. To pray for the liuing, and dead.

M. Haue you learned any case which may excuse a man from obligation of these works of mercy?

D. Three cases I haue heard do excuse. The first, for want of ability, as he which lacketh knowledge cannot giue counsell: and *Lazarus* could not giue almes, but take it only, God so disposing that the rich procure to saue their souls by the way of mercy, & the poore by the way of patience. The second is, when there is no important or notable necessity: for we are not bound absolutely to succour, but those that haue no meanes to help them selues, nor others that

will

will do it for them. Albeit the truth is, that the true mercifull mind neuer expecteth such vrgent necessity, but is ready to help all, and at all times. The third is, when a person is in a state of higher perfection, then that he is bound to attend to these obligations of actiue life: as are Hermits or Anchorets, and comtemplatiue persons, which (notwithstanding with their prayers, may supply their temporall want, or inability of others: For this is also one, and not the least, of the spirituall workes of mercy.

M. Rehearse also the vertues, giftes, and beatitudes.

D. There are Theologicall Vertues, Faith, Hope, and Charity.

M. I pray you tell me, seing you are come so farre, if you remember the particulers of these Theologicall Vertues, and why they are so called?

THEO
LOGI
CALL
VER-
TUES.

D. They

D. They are called Theologicall (which as I haue been taught is a Greeke word) because they especially depend of God, and haue him for their particuler obiect. And the first. which is Faith, hath this property, and office, to illuminate the vnderstanding, & eleuate the same to belieue firmly, all that which God by meanes of his Church Catholike doth reueale vnto vs, albeit the thing it selfe be otherwise too hard to vnderstand, and aboue nature, or natural reason: as for example, that a Virgin should beare a child without detriment of her virginity. And the cause heerof, or rather the ground is, because faith is founded in the infallible truth of God, which is impossible to be false. And the Omnipotent power of God excederh mans vnderstanding and capacity aboue all measure. And therefore for both these

FAITH.

causes

causes & reasons nothing is more iult, or more reasonable then to beleue whatsoeuer God affirmeth to be true, notwithstanding our imagination or vnderstanding do not comprehend it.

M. And what things must we necessarily beleue, with this vertue?

D. Principally, and distinctly the Articles of the Creede, or at least those which the Church doth solemnize through the yeare: as *Christs* Incarnation, Natiuity, Passion, Resurrection, Ascension, the Comming of the holy Ghost, and B. Trinity. Secondly, all that euer shall be declared vnto vs, as true by holy Church. And thirdly, in worke to shew we are Christians, when we are bound therunto: as for example without necessity only for the Churches precept, to abstayne from flesh on fasting dayes, and the like: which hereti-

kes

kes will not do, for pride, our sensuality.

M. And what is Hope: and the office therof?

D. It is a supernaturall vertue, where with we hope in God. And the proper office therof, is to lift vp our will to the hope of eternall felicity, to the which we cannot aspire by humayne forces. And it is founded in the infinite goodnes, or bounty of God, which he hath manifested vnto vs, in his Sonne IESVS our Sauour, by whom he hath adopted vs as his coheystes to the kingdome of heauen, if we (being holpen with his grace) do worke accordingly, and obey him.

M. But what say you to the hope or confidence taught by the Protestants, & Puritanes which they confound with their only faith?

D. I say the same which I say of the confidence of Iewes, & Turks:

and

HOPE.

and of willfull men that are out of their way, & will not be taught their error, till experience teach them at the iorneyes end, when it is to late. And so we see the most of these whom the Diuell kepeth in Fooles Paradise, whilst they haue hope of life, to fall into desperation, when they dye; for their confidence was neyther faith, nor hope, but a false presumption, to come to heauen by other wayes, then which God hath appointed.

M. And what is Charity?

D. It is a supernaturall vertue, which exalteth our soules to the trueloue of God aboue all things, not only as he is author of nature, but also as giuer of grace, and glory, which are both supernatural. And with all it extendeth it selfe, to loue all other creatures, which ought to be loued for Gods sake: as especially our Neighbour, who is created (as our selfe is) to

CHARITY.

Gods

Gods image : which vertue is therefore of Saint Paul called the greatest of these three : because whosoever hath it, cannot be damned, except he first loose it. And who hath it not, can no way be saved albeit he hath all the faith in the world, and all other giftes, and vertues.

M. I am glad to heare you speake so like a Deuine : And by this I see excluded *Martin Luthers* sole faith.

D. The opinion of sole faith, was a deuise of the Diuell to deceiue that Idle Apostata, that had no good workes, and by him others that would go to heauen as good cheape as might be: where God almighty hath taught vs that *Regnum calorum vim patitur & violenti rapiunt illud* : Which is to say, that those who will go to heauen must with force ouercome th bad inclinations of nature & ill custome, for the loue of God, & obediēce of

1. Cor. 13.

D. Thom.

22. q. 25.

art. 3.

his law .

CARDI-
NALL
VER-
TUES.

M. But let me see, if you be as cunning in the Cardinall Vertues. And first, what, and how many be they?

D. The Cardinall vertues be in number foure: & are so called, because they are the chiefe of all morall, & humane vertues Prudence, which governeth the vnderstanding. Iustice, which ruleth the wil. Temperance, which guideth the sensuall, or concupiscible powers. And Fortitude, or Prowesse which moderateth the irascible part of the soule.

PRV-
DENCE.

M. You haue spoken like a cunning Philosopher. Tell me then, what is the proper office of Prudence?

D. To shew in euery action, or designement of ours, the due end and purport, with the meanes conuenient to obtayne the same, & with conuenient circumstances therto belonging. And therefore is

worthily

worthily called the Queene, and mistresse of the other vertues, like vnto the eye in a mans body, or salt to our meate, or the Sunne in this world. The contraries of this vertue, are Imprudency, which others call Temerity, Rashnes, or Inconsideration: and Craft, or Subtilty, whose quality is to seeke out the end, and meanes therunto, but referreth all to his owne priuate commodity and interest. Which in truth, is the greatest folly of all, because it looseth the chiefeest good of all, which is God, to gayne a litle worldly contentment, and transitory felicity, which alwayes is ended with sorrow and grieve.

M. Then what is Iustice, and her proper office?

D. Iustice is a vertue which giueth vnto euery one, his owne. And so her duety is to make, and keep equality in all humaine sayres, and contractes, which is

IUSTICE.

the foundation of peace, and concord. For if euery man would be content with his owne goods, there were inough for all, nor would there be any war, or discord. And this vertue hath also two contraries; Iustice, which taketh more then is due, and inuadeth other mens good: and Rigour, or excesse of Iustice, which is when a man seeketh for the extremity in all thinges, not weghying circumstances.

FORTI-
TVDE.

M. What is Fortitude, or valour and her Duety?

D. It is a vertue, wherby we are made prompt, and ready to ouercome all difficulties, in a good and iust cause, euen death it selfe, when it is for Gods glory, and to performe our duties: as appeareth in valiant Souldiours, and Catholikes Martyrs. The vices opposite heerunto, are Timerousnes or Feare, and Audaciousnes, or Fool-

hardinesse

hardinesse. And one of the greatest which I find in the world, is that which I spake of a litle before, of those that presume to go to heauē by the Protestants sole faith, or confidence; and aduenture their euerlasting saluation, or damnation, vpon a drunken Apostata his dreame: or rather the Diuells illusion, to deceyue the vnlearned, and negligent people.

M. To concludethen, tell me what is Temperance: and what is her especiall office, and ducty?

D. It is a vertue which bridleth all sensuall delights, and maketh that a man do vse them with such measure, and moderation as reason commandeth. The contrary vices are Intemperance, and Insensibility or sencelesnes. Which is, the first when excesse is committed in eating: the second, when a man refuseth that necessary, and allowable pleasure, which naturally is

TEMPE-
RANCE.

GIFTES
OF THE
HOLY
GHOST.

found in eating: Yet few in this later offend, such is our frayltie. Besides, Temperance may be called the iust and reasonable measure to be obserued betweene excelle, and defect in all pleasures, & actions of a mans life.

M. And the giftes of the Holy Ghost, which are they?

D. The Giftes of the Holy Ghost are seauen; Sapience, or wisdom; Vnderstanding; Counsell; Fortitude; Knowledg; Piety; and Feare of God.

M. To what effect are these giftes: or wherein do they help vs?

D. They help vs to attaine the perfection of Christian life, and make as is were a ladder to heauen beginning from the last which is also the lowest, to wit, the feare of God, and may serue for the first steppe: the second is Piety, or Godlines, because of Gods feare it followeth, that we desire to ful-

fill his holy will and pleasure. The third is Knowledge, because he which is desirous to do Gods will, craueth at Gods handes the knowledge of his Commaundments: and God by diuers meanes, as good books, and preachers, and holy inspirations, doth teach him what is necessary. The fourth is fortitude, because he that desireth and knoweth how to do Gods will, and serue him, findeth also many difficulties, and tentations of the flesh, the world, and the diuell: and so by this gift is strengthened against them, and ouercometh.

The fift is Counsell: Wherwith the enemies crafte is encountred and vanquished: because he vseth wiles and illusions, when forces fayle him.

The sixth is Vnderstanding: Because a man being well practised in Action, God draweth him for-

ward to Contemplation, and teacheth him to vnderstand and penetrate the diuine Mysteries. The seauenth is Sapience, or Wiledome, which is the top of perfection. Because he is truly wise, which after he commeth (by contemplation) to know the prime cause of all things, which is God, addeth therunto charity, wherewith he ordaineth all his actions, and directeth them vnto God, as the finall end and complement of all things.

M. What, and how many are the Beatituds, or Blessings which Christ hath taught vs?

D. The Beatitudes are eyght.

BEATI-
TVDES.

1. Blessed are the poore in spirit; for theirs is the Kingdome of Heauen.

2. Blessed are the Mecke; for they shall possesse the earth.

3. Blessed are they which mourne; for they shall be comforted.

4. Blessed

4. Blessed are they which hunger and thirst after Iustice; for they shall be satisfied.

5. Blessed are the mercifull; for they shall find mercy.

6. Blessed are the cleane of hart: for they shall see God.

7. Blessed are the peaceable: for they shall be called the children of God.

8. Blessed are they which suffer persecution for Iustice sake; for theirs is the Kingdome of Heauen.

M. This seemeth such another ladder of life, as was that of the giftes of the holy Ghost. Can you tell me the manner of it also?

D. Yea Sir. For in the first three steppes or degrees, our Sauour teacheth vs to take away the impediments of perfection, which leadeth vs to true Beatitude: and these impedimentes which are ordinary and generall in this life, are first; the desire of Riches, against

which is the Voluntarie Contempt of them, signified in the first beatitude : the second of Honour, against which is meekenes the second Beatitude, which teacheth vs to yeild to all men, and fly emulation : the third is of Pleasure, against which is Pennance, and sorrow for our sinnes, with contempt of this world, insinuated in the third Beatitude. In the other two next following, is put downe the perfection of actiue life; which consisteth in Iustice and Mercy, as it is playne in the fourth, and fifth Beatitude. In the two last followeth the perfection of life Contemplatiue, which is taught in the sixth Beatitude, to consist in cleannes of hart, and in the peace of our soules, which is prescribed in the seauenth, because then is the Kingdome of our soules at rest and truly pacificall, when to contemplation is ioyned perfect Charity, which

maketh

maketh vs true children of God, and like vnto him . The eight, as Saint *Augustine* saith, is indeed no new degree of Perfection, but it declareth vnto vs a manifest signe to know that party which is arriued to perfection: that is to say, to suffer willingly persecution and affliction . For as the gould is tryed in the fornace, so is the iust man proued in tribulation: by which he is afterwarde exalted in life euerlasting, according to the measure and quantity of that which he hath suffered . Which is one of the principall causes, why God hath permitted so many persecutions in his Church, giuing to his dearest frendes most occasions to imitate him in this, as to whom he hath allotted greater participation of his glorie, and Maiesty in Heauen, where all is distributed with iustice and proportion . And all these comfortable Be-

attitudes

attitudes so recominended vnto vs by our Sauour, were neuer vnderstood eyther of the vayne Philosophers of old tyme, nor of the licentious Heretikes in all ages, who put their felicity in far different matters.

M. And which are the foure last things, that man must thinke of?

THE
FOVRE
LAST
THINGS.

D. The foure last things are these; Death, Iudgment or doomes-day, Hell, and Heauen.

M. Haue you any good points concerning these things in store, to help your deuotion, according to that of the Wise man, *Remember the last things, and thou shalt neuer sinne?*

Eccl.c.7.
verb.40.

D. I haue (Sir) of Death these three points of consideration. The first, that it is most certaine; and no man can escape it. The second that the houre therof is most vncertaine; and many dye when they least thinke of it. Thirdly; that in death all designements expire, and

euery

euery man repentes him of all things amisse, committed, or omitted. Of Iudgement; other three: first, that it is of the most important thing of all other; that is, life, or death eternall. 2. The Iudge shall be one who knoweth all things, and no man can auoyde his sentence, or resist his power and execution. 3. It shall be in the sight of the whole world: so as no man can hyde himselfe. And there all his secret sinnes shall be discovered which haue not been remitted by the Sacrament of Pennance. Of hell, that it is so large, as it comprehendeth all kind of tormentes that can be imagined; so long, that it shall neuer haue end: so deepe, that there shall be no kind of cōfort to mitigate the bitterness of those paynes. Of Heauen 3. other, directly contrary to those of Hell. To be in ioy, and pleasure vnspeakable; eternall; most comfortable,

fortable, without mixture of any grieffe or sorow . To which we may adde , that the ioyes of this present life are alwayes litle, short, and few , yet mingled with many miseries . As on the other side , the woes of this world are also few, short , and litle , and mixt with some kind of consolation . So as we may well conclude , that they are cleane out of their wits, which for loue of the commodities of this transitory and vncertaine lyfe, or feare of present tribulation , loose the title they haue to future euerlasting comfort ; or fall into eternall damnation, from which God deliuer vs. Amen.

M. Which are the fifteen Mysteries of the Rosarie?

D. There be five which are called Ioyfull, and they are these .

THE 15.
MYSTE-
RIES OF
THE RO-
SARY.

1. The

1. The Annuntiation of the Angell .

2. The Visitation of Saint Elizabeth .

3. The Natiuity of our Lord .

4. His Presentation in the Temple .

5. His Disputing being a child with the Doctors,

Other five be called Sorowfull.

1. The first is Christs Prayer in the garden .

2. His Whipping at the Pillar .

3. His Crowning with thornes

4. His Carying of the Crosse .

5. His Crucifying, and death .

Other five are called Glorious.

1. The Resurrection of our Lord .

2. His Ascension .

3. The Comming of the holy Ghost .

4. The Assumption of our B.

Lady .

Lady.

5. Her Crowning aboue all Angells.

M. And what is the Rosarie, or Beades, can you tell?

D. Very well Sir. It is nothing els but a forme of reciting the *Pater noster*, and *Aue Marie*, vnder a certaine number, for the exercise of our deuotion to Christ, and our B. Lady. And as there be diuers manners of reciting these prayers, so haue they also diuers names, as the *Corona*, which is in honour of the 63. yeares which our B. Lady liued in this world, and the *Rosary*, which is in honour of the Mysteries of Christs lyfe and Passion, to the number of 50. saying. 10. *Aue Marias* for euery *Pater noster*. And the whole Rosary is 150. *Aue Marias*.

M. And why say you so many *Aue Marias*, and so few *Pater nosters*?

D. This no doubt was first in-

stituted

stituted according to the deuotion of the inuentor, or author of this forme of prayer. But because the great Patriarch Saint *Dominicke* did recommend this forme of prayer to all Catholiks, against the Heretikes of his tyme: it hath euer since beene in especialle estimation, and most frequently vsed of all Christians; the Catholike Church hauing euer vsed this custome to giue more honour, and reuerence to those things which are most impugned by her aduersaries: as may appeare in the great honour exhibited to the holy Crosse, to the B. Sacrament, & to the mother of God, whome Heretiks haue alwayes especially blasphemed, and impugned. And albeit the number of the *Aue Marias* be greater; yet doth it nothing derogate from the seruice of God; seing all is (principally and finally) directed, and referred to his honour: for we ho-

nor not his Mother nor his Saints and seruantes, but for him : and because they are honourable in him, and for him, and he will haue them honoured.

M. And is there any reason, why they should be ten, rather then nine, eyght, or any other number?

D. None, but that I haue specified : Except peraduenture because this number also in Scripture is sometymes esteemed as sacred, and somewhat appropriated to holy things, as being the perfection & summe of all primitiue numbers. For which cause, some do note, that the *Magnificat*, which our B. Lady songe with such exultation of the holy Ghost, containeth iust ten vericles, and is therefore compared to that decachord, or instrument of ten stringes, where with her Progenitour King *Dauid* vsed to prayse God, & was so delighted.

M. But were these numerall My-

steries

steries(thinke you) the cause why this forme of prayer was instituted?

D. I thinke no truly. For albeit these mysteries be very conuenient, and help our deuotion; yet I haue heard, that the true beginning of these numbers in praying, was to help our memorie, and therby to discharge this exercise with more facility and certainty.

M. Haue you any example in the Scriptures, or Ecclesiasticall Histories wherby this matter may be authorized: for the Sectaries do speake very iniuriously of it?

D. No wonder Sir: for they heerin follow that spirit of pride and impietic, which leadeth the blindfold in greater matters also. But we are litle to regard what enemies of deuotion, and vertue calumniate; so long as we are sure, the wisdom of holy Church approoueth our doings. And it is eu-

Pfal. 118.

Dan. c. 6.

vers. 10.

Pallad. ad

Lausum.

sect. 20.

& 21.

Niceph. l.

11. cap. 39.

Cassiod.

lib. 8. tri-

part. ca. 1.

dent in the Scripture, that *Dauid* did leauen tymes a day pray, and prayse God: and *Daniel* thre tymes euery day adored towards the holy Citty: and Saint *Bartolomew* we read did bow his knees to pray an hundred tymes euery 24. houres: and Ecclesiasticall auncient Histories record some 1300. yeares since, of an Hermit called *Paulus*, which did carry 300. litle stones in a scrip about his necke, of purpose to help his memory in discharging the taske of prayers which he had appointed himselfe to say euery day to Gods honour: and Saint *Macarius* was wont (besides his other labours) to say euery day an 100. particuler prayers; and a certaine Virgin of the same tyme, 700. All which had need of some such meanes to help their memorie; and now also to this day, the Religious Hermites of *Camalduli* in *Hetruria* vse the Corone, or

beades

beades of 33. *Pater nosters*, and so many *Aue Maries*, in honour of the yeares which *Christ* liued in this world: and some haue noted the proportion, that there be so many syllables in the *Aue Marie* which the Church now vseth, as there be *Aue Maries* in the Corone of our B. Lady, which are 63. as hath been spoken. And this obseruation of numbers is not superstition, as ignorant Heretikes call it, that haue not so much skill as to make difference betwene superstition and deuotion. For heer is no vertue attributed to the number, but that they may be more or fewer as the party list, that prayeth, if he haue not by vow or otherwise obliged himselfe to any certaine number. But seing they must be sayd in some number; that they be determined by deuotion to 33. in memory of the yeares which our Sauour liued vpon earth, or to 63. for the

yeares of his Blessed Mother, or thelike, hath no inconuenience at all: nor can be reprehended but by idle ignorant persons, that know not what they say.

M. But why were it not inough to say once the *Pater noster*, and *Aue Marie*? Cannot God as well heare vs with one, as with an hundred prayers?

D. This obiection is ordinary to Protestantes, as well in this as in many other matters. The Diuel being an enemy to much prayer, and therefore he would fayne haue it quickly concluded. But this was not the spirit of our Sauour, which watched whole nightes in prayer, to giue vs example, and taught vs in diuers places, the necessity of continuall and instant prayer, to auoyd idlenesse & temptations, and to obtrayne of God that which deserueth many and long prayers and petitions, not-

with-

withstanding he be liberall, and
allwayes disposed to graunt our
iust requestes in tyme and place,
and in such manner as they should
be graunted. Nor is this spirit of
short prayer, of the Apostles, or of
the old Prophets; neyther especi-
ally of *Dauid*, and *Hieremie*, who
were delighted with repeating
the same māner of speech, when it
was to the purpose: as particuler-
ly in the *Psalmes* is euident, where
nothing is more ordinarie and vs-
uall, then such repetitions, as in
the 135. *Psalme* is repeated euery
verse, *And his mercy is for euermore.*

M. I need no further answer:
let vs passe to some other matter.

Of the seauen Capital Sinnes.

CHAP. X.

M. **V**ELL, now let
vs speake of sinns.
Tell me, how many kind of sinnes

Vid: Cal-
sien. 1. ol.
lat. 5. &
l. 5. Greg.
l. 31. mo-
ral. c. 31.
Chrysost.
ho. 43. ad
popul.
Antioch
Prosper
ad De-
metr. &
l. 3 de vita
cōtempl.
cap. 2.
Greg. lib.
23. moral.
c. 7. & l.
34 c. 17.
Isidor. l. 2.
de sum.
bono. ca.
31 Bern.
de grad.
humilit.
Cast. 12. de
princip.
vite.

are there?

D. Two: that is, Originall, and Actuell.

M. What is Originall sinne?

D. It is sinne, wherewith we are borne, by inheritance from our first Father *Adam*: and is purged by Baptisme.

M. And Actuell sinne, how is it dcuided?

D. Into mortall, and veniall: & of mortall, some cry vengeance to heaven, and they are 4. some are against the Holy Ghost, and they are 6. and some are called Capitall, and are seauen.

M. Which are the 7. deadly finnes, and why are they called Capitall, or deadly?

D. They are these: Pride, Couetousnes, Lechery, Wrath, Glotony, Enuy, and Slouth: which are called deadly, or mortall, not because they are alwayes damnable, for they may be so sleight in

some

some circumstance, as they would be but veniall : but because they are the rootes or heades of al other, and are the principall, and therefore are called Capitall.

M. What is the difference between a mortall sinne, and a veniall?

D. A mortall sinne doth kill the soule, depriviung it of Gods grace and loue, which is a kind of spiritual life, induciung life cuerlasting But a veniall sinne doth only weaken Gods grace in vs, and dispose the soule to further euill; which is to waxe cold in Gods seruice, and loue.

M. Why it is called veniall?

D. Because it is more easily pardoned, and oftentimes it is forgiven without Confession, by Contrition, by hearing Masse, by taking holy water, or holy bread, by knocking the breast, by the Bishops or Preachers blessing, by say-

ing the *Pater noster*, or *Confiteor* &c.
 M. And is the vse of Holy
 Water gathered out of the Scrip-
 ture?

D. It may right well be, for in the
 old law there were diuers waters
 of purificatiō, appointed by God.
 But this which we vse was ordai-
 ned by the glorious Martyr Pope
 Alexander the first of that name, &
 the sixt Pope from Saint *Peter*, that
 it should be perpetually kept in all
 Churches, and houses, according
 to Apostolicall tradition, as may
 be taught: and by dayly experien-
 ce we find, that it hath great ver-
 tue against the Diuell, and all his
 practises, as all other things haue
 that be sanctified with the bene-
 diction, and prayers of Holy
 Church. And it is a thing wor-
 thy to be obserued, how farre the
 Diuell is deiected, & humiliated
 for his pride, that he which pre-
 sumed to be equall with God, and

*Breuiar.
 Rom. &
 in eius vi-
 ta.*

would

would haue made him selfe Lord of the world (as at this day he is by Tyranny, of those that subiect themselues willfully to him, by infidelity, heresy, and sinne) is so vnder Christian Catholikes secte, as with sprinkling of holy-water, calling vpon the name of *Iesus*, or making the signe of the Crosse, they make him fly from them, and be afraid.

M. But tell me, if a man in mortall sinne do any good workes, as almes, or fasting &c. shall it auayle him?

D. Not for merit of grace, or glory, but for temporall good, and health: or happily they may profit him to bring him into knowledg of sinne, and true repentance.

M. Much ought we then to fly mortall sinne, sith it breedeth so euill effectes, depriuing vs of God who created vs; of glory which he promised vs; of the merites of

Christ his passion which redeemed vs; and of the fruite of all good workes which might orherwise with his grace saue vs. But say, if you know any remedies against them?

D. Sir, there are many. But especially prayer, almes deedes, fasting, diligence, and labour to obtaine the 7. contrary vertues: and continuall guard of the three powers of the soule, and of the five corporall senses, which be so many powers, or fortresses of defence against our enemy, if they be well kept.

M. Which are the vertues contrary to the capitall sinnes?

D. Humility, Liberality, Chastity, Patience, Temperance, Charity, and Diligence: with alacrity in Gods seruice. For Slouth is sadness, heauines, or as it were a wearines of deuotion, and Godlines, and a disposition to many

sinnes

finnes, and miseries : for when a man looſeth his ioy, and comfort in God, he ſeketh it in ſenſuall and hurtfull pleaſures, and is expoſed to all tentations ; for euery man ſeeketh contentment in good things, or in bad.

M. Which are the three Powers of the ſoule?

D. Memory, Vnderſtanding, & Will . And by theſe, man is diſtinguiſhed from beaſts, & by the good uſe of them, gayneth vertue, and glory.

M. Which are the five Corporall Senſes?

D. Seing, Hearing, Smelling, Touching, and Feeling . Theſe we haue cōmon with beaſts, and therfore a man that liueth not by reaſon, but by ſenſe, and ſubiect to ſenſuall appetites, is no better then a beaſt indeed : but rather worſe, in ſo much as he willingly degenerateth to beſtiality, from the

PO-
WERS
OF THE
SOVLE.

SENSES.

ſtate

state of reason and grace, to which he was created.

M. But since you made mention of the 6. finnes against the Holy Ghost, I pray you tell me which are they?

D. Desperation of saluation. 2. Presumption to be saued without merit. 3. To impugn the known truth. 4. Enuy of anothers grace. 5. Obstinacy in sinne. 6. Finall Impenitence.

M. And what propertie haue these finnes aboue other?

D. This: that as finnes committed by ignorance are sayd to be peculiarly against the Sonne of God to whom is attributed Sapiēce, or Wildom: and finnes of frailty are sayd to be against the Father, to whom is attributed Power, and might: so sinns of pure malice as all these are, are sayd to be against the Holy Ghost, to whom is attributed bounty, or goodnes, which is

contrary

contrary to malice ; and therefore are sayd to be vn pardonable , cyther in this world, or the next: because such sinnes rarely come to haue true repentance ; euen as a disease is termed vncurable, when (althoug it is not impossible) yet it is very hard to recouer of it.

M. And which are the 4. sinnes that cry for vengeance?

D. Voluntary murder. 2. The sinne of the flesh against nature. 3. Oppression of the poore. 4. To defraude the worke-man of his wages.

M. Why are these sayd to cry into Heauen?

D. Because they are so manifest, that they cannot be excused : and God hath often tymes extraordinarily shewed his auersion, and detestation of them, by most seuerer punishments, and vnexpected discoueries of the offenders.

M. To conclude, tell me how

you

you say grace before meate, and after: for this also belongeth to a Christian to know?

D. Before meate, I say thus making the signe of the Crosse:

BENEDICITE. † Resp. Dominus, Nos, & ea qua sumpturi sumus, bene † dicat Deus trinus & vnus, Pater, & Filius, & Spiritus Sanctus. Resp. Amen.

And after meate I say thus:

LAUS Deo, Pax viuus, Requies aeterna omnibus fidelibus defunctis. Pater noster &c. Et ne nos inducas in tentationem. Resp. Sed libera nos à malo. Amen.

Agimus tibi gratias omnipotens Deus, pro vniuersis donis, & beneficijs tuis, qui viuus & regnas in secula seculorum. Resp. Amen. Christus Iesus det nobis suam pacem, & benedictionem; & post mortem vitam aeternam. Resp. Amen.

M. One thing in this matter you must needs answere me, for I have differred it of purpose to this place, as the best wherein the case may be decided: and it is this. What should be the cause why Catholikes are so addicted to the *Latin* tongue, that not only their office of the Church, as Masse, & Mattins, and the administration of the holy Sacraments, the Scripture, and all sollemne ceremonies are discharged in this tongue: but that the Grace it selfe which is a priuate and domesticall matter, they scarce know to do it but in this language?

D. For diuers substantiall considerations Syr.

M. Which be they, for I would be glad to heare them?

D. First, in respect of the Scripture, we deny that, which Heretiks so often obiekt, that the people is prohibited to read it in the vul-

*Index lib.
prohibit.
edit. à
Pio 4. re-
gula 4.
Concil.
Trid. Sess.
22. cap. 8.
& cap. 9.*

*2. Esdræ
cap. 8.*

gare tongue . For so it be done with discret leaue , and permission of the Ordinary, or Ecclesiasticall Superiour, and with hope of fruit and vtility to the Reader, it is eue-ry where graunted, euen by the Popes authority, as now you see the Rhemes testament and Bible is permitted in England ; though in publike, & commonly without distinction of persons, it be for iust causes forbidden . And this being so ancient and receaued a custome in Gods Church as it is, and that in the whole world ; this were i-nough to satisfic any modest man: but it is also confirmed euen by example of Gods chosen people in the old Testament , where we find, that after their returne from the captiuity of Babylon, whē the Hebrew tongue was forgotten, and the Chalday, or Syriacke only vsed, so as they vnderstood not the Law , when it was read them in
the

the Hebrew ; yet they read it as it was, and that in publike, interpreting the same as now the preacher doth the Ghospell to the people. Which is insinuated also in those words of the Ghospell, *Turba hæc, quæ non nouit legem* : That is, this multitude which doth not know the Law. Secondly, by the example of the Apostls themselves, which althoough they preached the Ghospell in all Countries of the world, and founded Churches in all Nations, yea, and had the gift of tongues to speake what language they would, yet is there no one remnant of any worke or writing of theirs, neyther is there any testimonie of any auncient writer that specifeth any thing written by them, but only in Hebrew, Greeke, or Latin. For Saint Markes Ghospell, the opinion of diuers is, that he first wrote it in Latin, and then in Greeke:

Ioan. c. 7.

Rom. x.

Coloss. 1.

Mar. ult.

Iren. lib.

5. cap. 3.

Damasc. in

vita B.

Petr. A-

drian. Fi-

nus lib. 6.

Flagel.

cōtra Iu-

daos ca.
80. & l. 8.
ca. 62. &
Petr. An-
ton. Beu-
ter. an-
not. 9.

August.
Ep. st. 118.
lib. 4. cō-
tra Dona-
tist. c. 24.
S. Leo ser.
2. de int-
nio Pen-
tecost.

Ioan. 19.
& Hilar.
præfat.
in Psal.

and so Saint Paul wrote in Greeke to the Romanes, and Saint Iohn to the Parthians, whose naturall language was farre different. Thirdly, by the vse of the Vniuersall, or Catholike Church; for as Saint *Augustine* sayth, to dispute against that which the whole Church of God vseth, is most insolent madnes: yea as the same Doctor, & Saint *Leo* affirme, that whose beginning is not knowne, and is generally vsed in Gods Church, may iustly be deemed to proceed of Apostolical Tradition. Now, that no ancient writer maketh mention of any other translation (at least for the first four hundred yeares) excepting in these three tongues which were sanctified vpon our Sauours Crosse, it is certayne: and that this endured for many hundred yeares after, ouer all Prouinces in the world, it is manifest, euen vnto England

it selfe.

it selfe, as it is testified by our most learned, and authentickall writers. And in France, and all the West Church, the same do testifie other as auncient Authors. Or, if this be not true, let our Aduersaries shew vs when this custome was brought in, and when it began, or where in all Christendome.

M. Truly these argumentes are passing good; especially this last doth seeme to me to demonstrate this matter. But yet, haue you no prooffe that is grounded in reason it selfe, vpon which you may thinke this custome brought in?

D. Yea Syr, there are reasons, & those very pregnant. And first, it was necessary for the conseruation of vnity in Gods Church, that all the Scriptures should be read in that tongue which was common in the whole world, which was first the Greeke, and after the Latin, when the Roman Emperre

*Beda l. 1.
hisor. ca.
1. Thom.
V Valde.
tom. 3.
Sacr. tit.
3. & 4.
Alcuin.
de diuin.
offic. A-
malarius
Treniē-
fis.*

increased. And otherwise, if no man would haue list to heare God leered but in his owne countrey-language, there could hardly haue beene kept any generall Council. In fine, there could be little communication of true Christians of diuers nations, one with another. Secondly, if there were any reason why it should be otherwise, it is that of better vnderstanding the Scriptures: But experience doth teach, that this is most false, seing the most learned haue much ado to vnderstand them, and *S. Austine* confesseth them to be full of obscurity and most deep difficulties, how soeuer they vnderstand the letter or language. And so *S. Basil* and *S. Gregory Nazianzen* are reported to haue studied the Scriptures, before they durst preach, or teach others: and how will you haue a poore crannes man to vnderstand the; especially those places which

*Lib. 2. de
Doct.
Christian
c. 6. 19
sentent.
79. Prof-
per.*

suppose

suppose the knowlege of the highest and most hidden mysteries of nature and grace, which are not learned but by long contemplation and study: or which depend vpon the propriety of the Hebrew, Greeke, or Latin phrase, which cannot be vnderstood but of those which professe the language. And of the Scripture not well vnderstood, that all heresies haue begunne, the holy Fathers do ofte aduertise. For example *Dauid George* had the Scriptures in his mother tongue, and yet he vnderstood them so little, that he thought to proue him selfe by them to be Gods sonne, & the true Messias: to omit a thousand other scādals that euery day, in our cōūtre & other places, grow by this occasion. Thirdly hence would follow that euery age almost, we must also change the translation of the Bible: no language almost,

*Hilar. in
extrem. l.
de Cassian
Collat. x.
c. 2. 3. 4.
& 5. Ac-
nas Syl-
uius de
Origine
Bohem.*

*Epist. 1.
Basil.*

Greg lib.
4. Dialo.
log. c. 56.
Chrysoft.
ho. 24. in
Matth.
Dionys. c.
1. & ult.
Ecl. Hierarch.
O. rig ho. 5.
in Nicom.
B. fil de spiritu
act 7
ap. 17.

D. Hier.
epist. ad
Paulin. ū
Theodo.
l. 4 hist.
c. 17.

but once in an hundred yeares suffering great mutation. And it is not without especiall prouidence of God, that the Latine tongue hath endured so many ages incorrupted. Fourthly the grauity, and maiesty of Religion, require the vse of that tongue which is most conuenient for Sacred Mysteries: which in good reason, cannot be the vulgar tongue: for as much as in the holy mysteries there are many particulers, which ought to be known to those onely whom they do concerne, according to our Saviours saying. that pearles are not to be throwne to swine, as diuers of the auncient Fathers also do teach vs. VVherupon is that famous reprehension of Saint Hierome, that all sortes of people abuse the holy Scriptures: and that other renowned answer of S. Basil to the Emperours Clarke of the Kitchin, who would needs

argue

argue with that learned Doctor and great Maister of the world .
To thee, quoth S . Basil , it belongeth to make good pottage for thy maister , and not to make a hockb-potch of holy Scripture .

VVhich reprehension , how often it might be vsed now a dayes in those countries where it is with vulgar translations profaned , I need not heere specific: the poore Ministers , and Preachers being euery day ouerborne by Tapsters , and Taylers , & other such illuminated Elders of their Congregation: the bible hanging almost at euery Ale-knights girdle ; and no Tauerne so bad wherein *Geneua* Psalmes do not ring ; the Prophet *Ezechiel* being in euery weauers mouth , and the most profound reuelation of *S. Iohn* is become euery Coblers Prophecy .

M. But what can you say to that obiection of the Aduersary , *1. Corin. 14.* where *S. Paul* seemeth to

reprehend prayer in an vnknown tongue: and that of the Prophet, This people honoureth me with their lippes, but their harte is farre from me: and especially the end of diuine offices being the cōsolation, and edification of the hearers?

D. Sir, this is not so: for the end of diuine seruice in Gods Church is not to instruct the people, for to that end are the sermons, and preachings appointed, by which meanes the people come to know all that hath beene read in the Ghospell: but the end diuine seruice is the exhibition of of due honour to God, which may be done, as well in Latine as in English. For the prayer of the Church is not made to the people, but to God for the people. So that it is sufficient, that God vnderstand it, though the people do not. And so we see the Church doth

pray

pray for those also that are absent, yea those that often would not be prayed for, as are diuers greuous sinners. And in the old law, *Leuit.* 16. God commaunded, that the Priest entring the sanctuary should pray for him selfe, and the people which remayned notwithstanding without, and neyther vnderstood nor yet heard, nor saw what the Priest prayed for them; as it is manifest in the first of *S. Luke*, of *Zacharias*: and yet who doubteth but their prayer was profitable to the people? Whereupon both *Origen* and *S. Chrysostome* doubt not to say, that albeit a man do not vnderstand that which he reades, or heares in holy Scripture, the very hearing or reading of them doth breed sanctimony in our soules. And *S. Augustine* sayth the same of euery priuate mans prayer: no otherwise then the Iewes vsed many ceremonies in the old Law

which

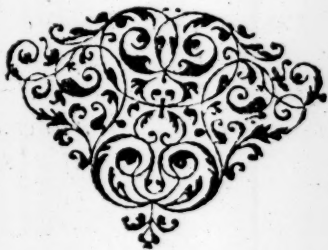
Origen.
hom. 20.
in Ioan.
Chrysost.
hom. 3. de
Lazar.
D. Aug.
l. 3. de do-
ctr. Chri-
stic. 9. &
l. 6. de
bapt. c. 25

which they neuer vnderstood, no more then our poore Countrey people do the Greeke and Latin, who, in all Catholike Countries haue bookes of priuate prayer in their owne language. And those places you alleadged make not for the purpose: the one, that is the Prophet speaking against Hypocrites; the other being vnderstood, when the prayer or Prophecy, wherof there is speech, is in a tongue that no body where they liue, vnderstandeth; which can neuer fall out in the Latine. And yet euen then *S. Paul* confelleth, that his thanks-giuing to God is good, and thertore not without fruit, as *S. Chrysostome* doth there also expound it. And there is no doubt, but that place is especially vnderstood of giftes supernaturall, and extraordinary, which here is not called in question. And this may suffice in my conceit for this

matter

matter.

M. You haue reason, and those who will see more heereof, and of other controuerfies not examined in this Inſtrūctiō for breuity ſake, and what e ſ belongeth to the defence of Catholike Religion, lacke not learned writers of this tyme, who haue abundantly heerin laboured: and therfore I am content alſo to conclude, and giue ouer any further queſtioning with you in this kind .



THE CONCLVSION to the Reader.

GENTLE READER, Thou hast seene in this Treatise briefly set downe, the principall points of Christian Religion, as the Catholike Church doth belicue, and teach them. And in the places where there is Controuersy with the Nouellers of these later tymes, thou hast in the margent cited the auncient Fathers as before was aduertised, whose testimony cannot be suspected. But if thou please only of thy selve, with indifferency, and mature iudgment (setting a part preiudice and partiality) to examine this doctrine and treatise, comparing it with other Instructions, or Catechismes of whatsoeuer Sectaries, or Infidels, from the beginning of the world; & considering which guideth most reasonably, and directly to all kind of verrue and good life: Thou shalt easely discern which is of God, and which is not;

which

which is true, and which is false. For Vertue & Truth be sisters. & lead vs to Heauen: as Vice & Error be also, which withdraw vs from God, and make the way to euerlasting damnation.

And in one word, heere thou hast a Measure. by which thou maist satisfy thy selfe of the truth & falshood of al doctrine: for in this, as in other things, the Philosophers AXIOME is true: Rectum est index tui & curui: That which is straight sheweth it selfe, and by comparis, on disco-uereth what is crooked and out of square. This I haue remembred for commō benefit: with the same desire of thy good, that I would haue of my owne, and to be directed if I were out of the way. And so I beseech thee to vnderstand it, & to make thy profit of this labour taken for thy sake: That we may one day know, and enioy one another for euer, in the sight and happinesse of Iesus Christ our Saviour; to whome I commend thee most hartly, and all thy good purposes, and desires. This 20. of March 1616.



A T A B L E of the Chapters.

T HE first Chapter, of the signe of the Crosse.	pag. 4.
The second chapter, of the obligation and duties of a true Christian.	pag. 9.
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FINIS.

A
BRIEFE AND
COMPENDIOUS
METHODE,

For the better, and more easy
examination of our Consci-
ence, for a Generall
Confession .

Newly reuiewed, & augmented

BY
George Douley Priest .



Anno DOMINI, M. DC. XVI.



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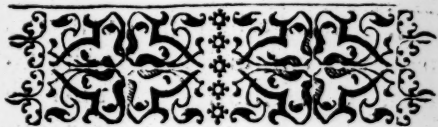
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ADVERTISEMENT
FOR THE BETTER,
AND

MORE EASIE

Use of this ensuing Examen.

AND FIRST,

*How to serue thy selfe of the Num-
bers in the margent. §. I.*

I. **T**HAT thou mayst be hol-
pen to make thy Confes-
sion, with lesse difficulty, and
more to thy contentment; I haue
added in the margents, certayne
Numbers, which distinguish the
poynts of the Examen, as thou
mayst see.

2. So as when thou wilt examine thy conscience, for thy General Confession; read over the sayd points with attention, passing without stay, by such as belong not to thee. And in the rest where thou shalt find thy self to be guilty; note in a paper a part, the number which thou findest in the margent of euery point: and then with reflection vpon the places where, the persons with whom, and the occasions in which thou hast sinned, since thy last General Confession, or from thy infancy (if thou doest make a Confession of all thy life) call to memory as neere as thou canst, how often thou hast offended God, by worke, word, or deliberate consent, in that kind of sinne, which thy number doth shew: or omitted willfully, and without necessity, or lawfull cause, the Commaundement by which it is prohibited. And as a prudent
honest

honest Merchant, or whosoever, were bound to giue account, would (in like occasion) gather faithfully, out of his bills, and note-bookes, what debts he owed: So must thou deduct the totall summe, how often thou hast offended in that kind of sinne, more, or lesse, as thy memory will serue thee.

3. Yet this must be done without scruple, and anxiety of mind, for thou dealest not with a wrangling Auditour, but with a mercifull Lord and Father, who wilbe content with thy owne account, if it be honestly and carefully made with such morall diligence, as thou art wont to vse in other things of moment. And he requireth this of thee, as hath byn sayd, not to exact, but to pardon thy debt, when he seeth thee hartily sory for that which is past, and for the present desirous, and ready to satisfy all.

thou canst, and resolue to amend,
and do thy duty in tyme to come.

4. Having therefore, satisfied
thy selfe in this manner, that the
sume which thou hast gathered of
thy sinnes is iust, set it downe in
the paper, which thou hast prouid-
ed, as is sayd, ouer against the o-
ther number of the Booke, which
before thou hadst written, and
these two numbers, without any
more writing, will teach thee how
often thou hast transgressed in that
kind of sinne. Which done, thou
mayst passe to the next point fol-
lowing, in thy booke, and do the
like, and so forward from poynt to
poynt, vntill thou hast passed ouer
all the Examen, noting only in
thy sayd paper the numbers of thy
booke, and of thy collection, as
hath byn sayd.

5. Now hauing runne ouer all
the poynts of the printed Examen
with this obseruation, thy sayd

paper

paper so noted with the numbers, layeth before thee the summe of all thy sinnes, to be watered with teares, and confessed: the one sort of numbers directing thee to the kinds of sinnes, in which thou hast fallen, specified in thy booke; and the other number telling thee how often thou hast offended God in euery kind of sinne, by thought, word, worke, or omission, as hath been layd.

*How Gods Iustice and mercy con-
curre admirably, in the Sacra-
ment of Penance. §. 2.*

THIS distinction of Thought Word, Worke, and Omission must guide thee in all thy Confession, that it be entirely and particularly made, for as much as thou canst remember, as hath been taught thee aboue. For notwith-

standing God be mercyfull more then man can imagine, when we giue place to his mercy: yet on the other side, he is no lesse exact in iustice, and good Order, as thou mayst see in all his workes, and wilbe punctually obayed in whatsoever he commaundeth: for he commaundeth nothing lightly or in vayne, but only that which is necessary, or conuenient to be done.

2. And therfore notwithstanding he could (if he pleased) forgive our sinnes in grosse, and without any more ado (as the Protestants and other sectaries foolishly presume:) and of himselfe is more inclined to pardon, then to punish; and needeth not to be informed by vs of the sinnes which we haue committed, for he knoweth them better then our selues before we confesse them: Yet supposing that we haue sinned, the dignity of his
person,

person, the order of his Iustice, and many cōueniences partly touched aboue, oblige him to exact of vs Humiliation, Sorrow, and particuler Acknowledgment of our Faults, true Purpose of Amendment, and Satisfaction in proportion of the debts we owe, and our possibility to pay them. Though on the other side, when we do our duty, and sincerely what we can, he tempereth the rigour of his Iustice, giuing vs liberally out of his owne treasure, where with to make vp our accounts.

3. For otherwise all that we were able to pay him (though it were with eternall punishment) were not inough to satisfy duely for the debt of one mortall sinne; as we see by the punishment of the Diuels. To which punishment, and the like damnation we should haue beene subiect for euery mortall sinne, no lesse then they, if we

had not been mercifully redeemed, and that our pennances, sufferings and workes of satisfaction receyued not value, and dignity from the merits of *Christ Iesw*; who on-ly as God & man could worthily counterpoise the heauines of many sinnes against God, and make our works (vn sufficient and little worth of themselves) capable of satisfaction, & meritorious. And the misunderstanding of the Catholike Truth, touching this poynt of doctrine, hath beene, & is occasion to our ignorant Aduersaries to fall into many errors.

4. This is as much (Christian Reader) as is heere to be remembered, wherby to help thy selfe with this Examen, and vse of the numbers, which will direct thee, as an *Index* to find out thy sinnes, at least such as be common to all Estates, and in which men vse to fall oftener, some in one kind, and

some

some in another.

*Of another particuler Examen,
which euery one must make
for him selfe §. 3.*

BV T now besides this generall Examen, thou must make another for thy selfe, by help of thy learned and prudent Confessour, to find out the faults incident to thy particuler Person, Estate, Office, and manner of life, of which thou must also accuse thy selfe.

2. As if thou be a Prince, or Magistrate, (besides generall sinnes common to other men) thou must examen thy culpable Negligences in the Government of thy subiects (for one may be a good man and an ill Gouvernour,) of Oppression, Tyrannyes, Vsurpation, and the like, done by thy selfe, or by thy Authority, Commandement, or Permission; which are peculiar

sinnes

sinnes of Great men, as Corruption and Partiality of Iudges; Vsury and Deceit in buying and selling of Merchants, and such like. All which belong also to the integrity, and perfection of this Sacrament, in the substance thereof; as hath beene taught before in this Instruction.

Of Disposition required, in the use of this Sacrament, detestation of our sinnes past, and purpose to offend no more. §. 4.

NOTWITHSTANDING that somewhat hath bene touched before about the Disposition required for this great, and necessary work: yet in this place, and occasion, there resteth something to be aduertised,

2. It is a great, or one of the greatest, and most important wor-

kes

kes we haue to do in this life, to rid our selues of sinne betymes, & to go into the high way to Heauen as soone as we can, least if we differ it, we may beginne to late; for no man hath priuiledge, or knoweth with certainty (how young soeuer he be) that he shall liue till to morrow: for this secret God hath reserued to himselfe, who prolongeth, and shortneth mens liues many times out of the ordinary course of nature. And so we read in the Prophet, *that bloody harted men, and double dealers, shall not enioy the halfe of their dayes*, which otherwise Nature might haue giuen them. For such kind of people are not worthy, nor permitted to liue, but for the exercise and icrease of merit in others, or to giue them time to tell, and correct their faults, or to fulfill the course of Gods prouidence, and iustify the more his iudgment, if they do

Psal. 54.

not

not amend.

3. On the other side, the diligence and preuention, which Catholikes vse for their remedies against sinne, is necessary, because we cānot giue lawes to God in the manner of our Saluation, but must obserue those which he (with his diuine Wisedome) hath appointed, and left in his Church to be kept; notwithstanding the fancies, and fables of *Iacke Rackshaw*, and *Iohn a Noxe*, & all the trimme Tales that ignorant babling Ministers of the new Ghospell can tell vs to the contrary, that we may (forsooth) be merry and make good cheere, without care of the reckoning; for that Christ with his passion hath paid for all.

4. No doubt but this inuention, and māner of iustification which the Protestants imbrace, were better cheap, and easie to be done, as they lay it downe, if they were

Law-

Law-makers, or their warrant were any thing worth. As it were farre easier for one, who had necessity to passe the *Alpes*, to be carried in a Coach, or other wayes, then to labour, pant, and sweet vp and downe the Hills on foote. But if the wayes and passages be so straight, as they admit but one footman at once, & that all of necessity must passe, vnder payne of death: I suppose the fattest Protestant, or Puritane in England, though he were a Bishop, would cast off his cloake, & if need were his doublet also, and scramble vp the Hills the best he could, although on all foure, rather then to stay behind.

5. And all the dreames of *Martin Luther*, and his followers, whence these other good fellowes, haue taken their doctrine, contrary to the true and lawfull vse of this Sacrament, are fitter for Ale-knights

as the Authors were, then for sober men that haue care of their saluation; and especially for such as would be called Deuines. For in good English, they are but reckonings (as our Prouerbe sayth) of drunken-men without their host, meere ignorances for want of learning, and manifest deuises of the Diuell, to delude simple people, and make them loose the benefit of *Christ* his passion, and blood: which we must receaue in such manner, as he hath ordayned, and left it in his Sacraments, if we will haue it; as we do infallibly receiue it, in this of Pennance, when the fault is not ours.

6. But there be two circumstances necessarily to be obserued on our part, that we may the better, and more assuredly obtayn the effect of this holy Sacrament. The one, that we procure hatred and detestation of the sinns, which we

are

are to confesse: for otherwise it were a mockery, to aske pardon of him whom we haue offended, and knoweth all our intents, if we were not sory for the fault we had committed. And this sorrow must be, not only for the enormity, and foulnes of the sins in themselves, though they were not punishable, or for the losses, which they bring vs, or the obligation of eternall, or (at least) temporall punishment which we incur, as often as we sinne; but especially, and aboue al, (as hath beene sayd) because our sinnes are so many transgressions of our duty to God, against his holy law and will, and offending of so bountifull a Lord & Maister, whom all other creatures serue so readily, and so exactly, as may be seene. And only wicked men, and Diuells disobey and resist, to their owne perdition; hauing more obligation to loue and serue him,

then all the other Creatures. And this may suffice, for the first disposition.

1. Pet. 2.

7. The second then, proceedeth necessarily from this (if we haue detestation and horreur of sinne, (in the degree we ought) with a firme and immutable purpose not to offend God any more, *nor to returne to our vomit*, (as the Apostle S. Peter calleth it) *nor wallow againe in the same filth, & puddle*, out of which we are deliuered by the merciefull hand of God, and washed (in this Sacramēt) with the most pretious blood of *Christ* our Sauour. And for want of these dispositions, (alas) many that come to this Sacrament, eyther receiue not pardon and grace, as they should if they came well disposed: or if they do, the vertue of this Sacrament supplying the defect of perfect Contrition, yet they fall againe easily, with the first occasion; be-

cause

cause they were neuer truly and hartily penitent of their sinnes; nor euer confessed them as they should.

*The necessity of some retirement,
and recollection, when we will
make our Generall Confession.*

§. 5.

NOvv to obtaine of Almighty God these sayd dispositions, which haue much latitude, (& the more degrees we can get of them, so much the better) we must cooperate on our parts the best we can, as in all other his gifts, naturall and supernaturall, for the most part is required. For to the end, that we may concurre with his diuine prouidence, he giueth vs Capacity, Lawes, Counsell, Direction, and his creatures to help & serue vs when we haue need: yet so, as we must procure

them by ordinary meanes, and prepare them as our need requireth, and vse them euery one according to their kind; and so (to omit other examples) though he will haue vs liue in the manner we do, yet since he hath giuen vs sustenance, discretion, and handes, he doth not put into our mouths, the meate which we must eate, but will haue vs to prepare it, and dresse it, and it must cost vs both care and labour, if we will haue it.

2. Considering therfore the volubility of mans mind, the infirmity of his nature, the force of ill custome, and of our owne passions and senses, the perill of ill Company, and example of others; but above all the extreme malice and subtilty of the Diuell: Wise-men, who haue care of their soules, and know the benefite they may receive by this Sacrament, when it is carefully, and with deuotion re-

ceiued

ceiued, vse to retire themselves from all other businesse and cogitations, before they make their Generall Confession, and alone at leasure, and with God and themselves, contemplate, and weygh for some dayes together, the Majesty & Greatnes of this absolute Monarch, and King of Kings, whom thy haue offended; the inuiolate Order of his Prouidence, and Iustice; their owne innumerable duties and obligations to serue and loue him aboue al, as the most worthy of our loue; the foulness of sinne in it selfe; the dignity of vertue although it had no reward; the greatnes of continuance of punishment or ioy, which by due order of iustice, are infallibly to follow after this life to euery man, according to his desert, and the like. Which things so considered with your selues in the presence of God, and with supernaturall

light (such as commeth immediately from him, and he useth to giue when we with humility, and true repentance examen and bewaile our sinnes, in his diuine presence) appeare to be of a farre different quantity and colour, then when they be considered only in generall, superficially with ordinary light or reason, and naturall discourse.

3. And therefore, no man should be such a niggard with God Almighty, and himselfe, as not to spare one day euery yeare (amongst so many as he spendeth idly, or in other occupations, that import him lesse) or at least one day in his life, if he can, or will do no more, to make his Generall Confession once well, and to rid his conscience of scruples, and disburden his soule of the wayght and perill of his sinnes past, disposing in such manner of the rest of his dayes, with prudent and necessary rules

of

of good life, as he may (by Gods grace) assure his everlasting saluation. For otherwise what doth it auayle thee, to haue liued a thousand yeares, and enioyed all the honours, riches, and treasures of this transitory world, that must haue an end, and for thee endeth to morrow next; if thou dye in mortall sinne, and be separated from God, and damned for euer. From which misery, God of his mercy deliuer thee: *Quid enim prodest homini, si vniuersum mundum lucretur anima vero sue detrimentū patiatur? Aut quam dabit homo commutationem pro anima sua?* For what doth it auayle a man to gaine the whole world, and loose his owne soule? or what exchange will a man make for his soule?

Matt. 16.

What is to be considered, and done after thy Generall Confession. §. 6.

1. **T**HIS busines being to be done but once, (for the

more part) in a mans life, though many for their deuotion and greater comfort, vie to do it from yeare to yeare, as Stewards make vp their accounts with their Maisters, and Merchants with their Creditours, and the like: And for that it is the foundation, as it were, & ground-worke of all a mans future good succelles for euer; it importeth him to do it, as well as he can, and after to build accordingly; procuring to imprint into his iudgement and will, such necessary vertues and principles of good life, as may serue him for a guide in all his actions, for the time to come: and (as it were) to die his soule in grayne so deeply, by the true knowledge and loue of vertue, as it fade not afterwards; nor the Diuell, the World, and the Flesh (with all their power and deceits) be able to stayne it any more, with consent to any greiuous sinne.

2. The first degree to laluation, is to get out of sinne, and to passe from the state of damnation, to the state of Grace; which is the poynt we haue treated of, to be done in the Sacrament of Pen-nance, with the helps to facilitate it, which we haue proposed. But our infirmity and the force of our Aduersaries considered, it is not inough for vs to get out of the pit, if we stand still vpon the brymme therof, and retyre our selues no further from it. For remayning neere the occasions, we are ready to be cast agayne with euery blast, vntill we haue with-drawne our selues wholly from the causes of our former sinnes, ouercome our ill Customs, and by the vse of vertue, and the Grace of God, haue gotten such habituall feare, and loue of God in our heart, as (by his assistance and goodnes) we are ready rather to loose all we haue, or may

haue in this world, and life it selfe if need be, then deliberately to commit any more the least mortall sinne; which may be called the *state of Constancy*, and is the first degree or step to Heauen.

3. The second degree is, with the same resolution, not to go any more, for any thing in the world, backward; but seeke to go forward in vertue, as much as we can, and with euery occasion to gayne ground, and come nearer to God Almighty, and scrue him euery day better and better: which is the second degree of progresse, or Ascent.

4. The third is, not to be content with euery ordinary increase in vertue, but to purpose and procure earnestly by all conuenient meanes, to get vp euery one to the highest perfection, & ayme at the heroicall & perfect excellent vertues of his estate: the married man

in his, the Priest in his, the Religious man in his, every one according to his profession, office, or rule, as men vse to do in other things indifferent, and of lesse importance; as the Paynter, the Physician, the Lawyer, and the rest.

5. Where is to be noted, that notwithstanding diuers Saintes, guided and instructed by the Holy Ghost, haue found out, and left to their successours, diuers formes and meanes to facilitate the way to perfection, and to get all vertues in higher degrees; some by flying from occasions of imperfection, and others by ouercomming them. Wherupon haue followed the different rules, habits, and names of Religious Orders (all which professe the study of perfection, and are so many ornaments of Gods Church, and Castles of refuge, for all sorts of natures, complexions, qualities, and conditions of Chri-

stian

stian people, of both sexes, that aspire to cleanness of heart, perfect Charity, and particuler friendship and familiarity with Almighty God:) yet besides these, euery other Estate, aswell Ecclesiasticall as Secular, from the highest to the lowest, in all Christian Commonwealths, hath his particuler excellency and perfection, which all those who be of that Estate, ought to know and aspire vnto. As the Prince or Magistrate to excell in prouidence, and zeale of the common good: The subiect in confidence, and conformity &c.

6. And all Estates (whether they be Ecclesiasticall or Secular) high or low, are bound to procure this generall Christiā perfection; which consisteth in the profession of true faith, in the loue of God aboue all things, & of our neyghbour as our selues; and in the exercise of all other true Christian

VERTUES

vertues; as of confidence in Gods mercy, as he hath appointed vs to receiue it; of Iustice towards all men; of Temperance and modesty with our selues; patience in aduersity; of humility, and the like, that be common to all estates and degrees, and necessary for all men, as it is for all to auoid the contrary vices, and whatsoeuer any way belongeth, or induceth to sinne.

7. This Christian perfection, taught by Christ our Sauour, and his Apostles, indifferently to all Christians, as may be seene in the Ghospell & Apostolical writings and traditions, we are all bound to haue (at least in desire) and to procure it in effect, with all possible diligence, as much as humane infirmity will permit; and to ascend, and go forward in the degrees aforesaid, signified by these wordes of the Holy Ghost: *In-*
istorum semita, quasi lux splendens, proce-

Prou. 4.

dit

dit, & crescit vsque ad perfectum diem.

The way of iust men (such as loue God, and serue him in truth) is like the morning light, which goeth forward & increaseth till it come to the brightnes of midday.

8. And they which attaine to this purity and brightnes (as by Gods assistāce many do, though in different measure in euery estate of the Catholike Church) such are in the next disposition, and degree to heauē, when they shalbe called out of this miserable world: and may with farre better ground, hope to come thither, by Gods mercy, hauing followed S. Peters rule, and *made their vocation and election certayne by many good works, done in grace, and for the loue of God*: then the poore silly Protestant, or Puritan, who hath no good worke at all that may auaille him for eternall saluation: nor any other title, to hope for mercy or reward, when

2. Pet. 1.

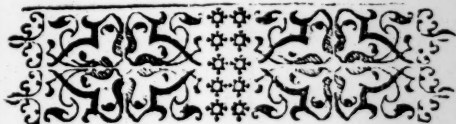
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he commeth to dye, but a solitary fruitles, imaginary faith, or presumption, supported only with erroneous interpretation of some text of Scripture, ill vnderstood, & violently drawne out of all purpose & sense, to confirme (in apparence) that which indeed neyther is, nor can be true; an old deceit of the Diuell, euen since the Apostles times, in whose dayes also were found some idle braynes, that full of pride, ambition, & errour, interpreted the holy Scriptures, which they vnderstood not, to their owne perdition, & of others. As the dreame of Iustificatiō by sole faith, suggested by the same common Enemy, to a dissolute & drunken Apostata, who if he had had eyther sparke of grace, wit, or honesty, would not haue runne out of his Religion, as he did, and for the excuse of his owne sinnes, opened a way to ignorant sensuall people, to runne headlong to
damnation

2. Pet. 3.

damnation, vpon this supposed ground, or weake (God wot) and slender Warrant, whereupon to set vp a mans rest, and aduenture his soule, especially at the time of his death, when the last error can no more be remedied. For as the tree falleth to the east or the west, so it must lye. And as we end this life, in the state of grace (which cannot be out of the Catholike Church) or otherwise, so must we liue in the next, in felicity, or in payne for euer.

9. But this may suffice for the present, remitting to a particuler treatise, what is to be obserued in the recollection aboue mentioned, as well for those which haue time to spare, as of others which haue lesse: and what rules, & directions are conuenient, and how they are to be practised, by such as desire to liue and dye in the grace of God.



A BRIEF
MANNER TO
EXAMINE

The Conscience, for a Generall
Confession .

BEFORE we begin the Examen
it selfe , we must vnderstand
some few things which may help
vs for the better performing of so
great a matter , as this is to make a
good Confession .

I. And first of all, we must take
it in hand , as a matter wherof de-
pendeth the peace, tranquillity, and
security of a good Conscience for
all our life after : and therefore it be-
hooueth vs to examine our Con-

X

science

science with great care , and exaction .

2. Secondly he that maketh his Confession, must necessarily haue Contrition , or at least Attrition : that is, sorrow and detestation of sinne committed, because it is an offence of God whom we loue aboue all things: or for that sinne causeth the enmity of God and our eternall damnation: with a firme purpose of changing our life, and not offending God any more hereafter mortally. And for want of such a purpose , and true hatred of sinne when we come to Cōfession, many tymes our pennance is vnperfect: and the cause why men fall often and reiterate the same sin; is because they neuer had sufficient notice of the enormity and misery of sinne; nor due hatred, and abomination of so great an euill: nor (consequently) so firme a resolution and purpose as was necessary, to auoyd it.

3. Thirdly

3. Thirdly our Confession must haue these conditions: first, it must be entire of all the mortall sinnes which a man hath committed, and can call to remembrance after examining of himselfe: expressing euery one in particuler, in kind, and number, and all such circumstances as do cyther change the kind or number of the sinne. And if he doth not distinctly remember the number, he ought to tell it a litle more, or lesse, as he can remember, or at least how long tyme he perseuered in that sinne; if he fell into it vpon euery occasion, and how often, more, or lesse, the like occasions were offered.

4. The second condition is, that the Confession be saythfull; that is, true and sincere, not sparing to tell any sinne which a man hath committed, nor accusing himselfe of those which he hath not committed: but telling the doubtfull things

as doubtfull; and the certaine as certaine. It must also be playne and simple, not artificially composed: without excuse, couering or diminishing anything at all, making his reckoning that he cōfesseth his sinnes to God, who already knoweth the, although his Diuine will be that we confesse them to the Priest, as to his substitute and our iudge, and receaue the pennance due therunto: wherof one part, and not the least, is the shame & confusion to acknowledge our fault. Which notwithstanding is a thing so founded in reason and iustice, as the very Heathens of good vnderstanding did perceauē the conuenience and necessity of that which Christ our Saviour hath instituted for the remission and remedy of sinne in this Sacrament: and so one of them sayd.

Innocentia proxima est humilis Confessio.

That is; the first degree of Innocency is, not to offend: but when offence is

commit-

committed, the next that is required, is, that the offender do humbly acknowledg and confesse his fault. And whosoever reflecteth vpon himselfe being offended, will find that, by instinct of nature and iustice, he requireth as the first disposition for pardon, that the offender, though he be his owne brother or child, acknowledge that he hath done amisse, and besory for it; and haue purpose not to do the like any more. Which is in substance, that which God Almighty, as a most carefull father, requireth of all Catholikes, as of his chosen and beloued children: mingling iustice and mercy in this Sacrament (as in all other his workes) to facilitate our saluation, in such manner as is most conuenient for vs.

5. The third condition is, that it be with obedience: that is, that the penitent haue purpose to do whatsoeuer shalbe imposed him by

his Confessour: to accept the remedies for his sinnes, which shall be prescribed, and to auoid all the occasions of sinnes which he shall forbid him: lykewise to make restitution and satisfaction, when there is obligation iustly to do it: & finally to accept the pennance giuen him by his Confessour.

6. By all which we see, that it is necessary that we disclose faithfully our sinnes in this Sacrament, which is a tribunall of iustice that God hath left in his Church, for the remedy of sinne and comfort of sinners: where the iudge being man, cannot know the secret offences but by the declaration of the offender himselfe, nor proportionate the sentence and remedie which according to Iustice and Prudence, he is bound to giue, but by way of the penitents confession, who (as experience teacheth) doing his duty, findeth so great comfort and assu-

rance

rance (founded in *Christs* word and promise which cannot taylor) that his finnes be forgiuen him as often as he receaueth absolution from the Priest lawfully authorized, that no comfort in this world is comparable to it. And hereupon it cometh, that Catholike men, the more learned and wise they be, and the more care they haue of their eternall saluation, and to keep themselues in Gods grace, so much the more often they frequent this holy Sacrament, some euery moneth, some euery week, yea and some euery day, for the admirable fruites, benefites, and comfortes they find in it.

7. And heere commeth to mind, a notable obseruation, made of this matter, by the first Christian, baptized in the Iland of *Iapan*. His name was *Bernard*, a man without learning, but of extraordinary prudence and capacity; and therefore was sent to informe the Pope *Paulus IIII.* of

the progresse of Christian religion in those Countreyes. This man by his owne experience obserued, that he had no feare nor shame to cōuerse with any man, that knew not his secret sinnes: but if by occasion, he should come to know them, that then he should be ashamed, & feare his presence. But as he sayd to a confident friend of his (of whom I had this and many other notable things concerning the same person,) he found the quite contrary with his Confessour, whom he sayd he feared and was loath to come nere him before he knew his sinnes; but after his Confession, he feared him no more, but loued him aboue the rest, and desired to be alwayes in his company.

8. By this effect of the Sacrament, which he greatly admired, he inferred, that it must needs be a worke more then humane, that was able to conquer and change a mans naturall

naturall affection so much, in the most difficult matter. The cause of his admiration was, for that as a man vnlearned in poynts of diuinity, he considered not the difference betweene the Priests knowledge, & Authority to pardon & take away the roote of shame: and another mans knowledge, that had no power to deliuer the party from his sinnes, & restore him to innocency. And in truth there can be required no greater proofes of the Diuinity of *Christ*, and that the Christian Catholike Religion is of God, then that our Sauour being so wise, as the very Iewes his Enemies cannot but acknowledge, would command such as wereto be his disciples, amongst other things that passe mans capacity and strength, to pardon and loue their enemies, & confesse their secret sinnes.

9. And so not long ago my selfe saying Masse before day, in a Church

where were sitting a dozen Religious Confessours; I saw about euery one of them a great number of yong men, Gentlemen and other students of the Vniuersity, pressing who might be the first to tell his Confession the faults he had comited all the weeke before, which only God could do. And for my selfe though I had been a Paynim, or an Infidell I should haue needed no other miracle to beleeue in Christ, and to make me a Catholike: for all the power of the world could not haue done this, if he that made the law had not beene Omnipotent, and supplied with his grace that which Nature otherwise were not able to do.

10. Lastly when we begin our Confession, we must kneele downe reverently vpon our knees, for humilities sake, as in the presence of God, at one side of the Priest: and hauing made the signe of the Crosse

aske

askē his benediction: saying *Ben dic Pater*: And afterwards beginne our generall Confession in Latin in this manner following: or in English if we canot read latin.

CONFITEOR Deo Omnipotenti ,
Beata Maria semper Virgini , Beato Michaeli Archangelo , Beato Ioanni Baptista , Sanctis Apostolis Petro & Paulo , omnibus Sanctis , & tibi Pater : quia peccavi nimis , cogitatione , verbo , & opere . mea culpa , mea culpa , mea maxima culpa .

Ideo precor Beatam Mariam semper Virginem , Beatum Michaelē Archangelum , Beatum Ioannē Baptistam , Sanctos Apostolos Petrum & Paulum , omnes Sanctos , & te Pater , orare pro me ad Dominum Deum nostrum .

In English thus:

I confesse to Almighty God , to the Blessed Virgin Marie , to the blessed S. Michael the Archangell , to the blessed S. Iohn Baptist , to the Holy Apostles S. Peter & S. Paul , to all the Saints , & to you my Ghostly

Father

Father, for that I haue grieuouſly offended in thought, word, and deed, through my fault, my fault, my moſt grieuouſ fault.

Therefore, I beſeech the Bleſſed Virgin Mary, the bleſſed S. Michael the Archangel, the bleſſed S. Iohn Baptiſt, the Holy Apoſtles S. Peter and S. Paul, all the Saints in Heauen, & you my Ghoſtly Father, to pray to our Lord God for me.

Where it is to be noted, that ſome ſay all the Confiteor before their Cōfeſſion: and others (perhaps better) do deuide it into two parts; firſt till they come to theſe words, My fault &c. where Catholike people uſe to knock their breaſt, in ſigne of repentance & ſorrow, as the Publicane is ſayd to haue done in the Goſpell, that deſerued pardon for his humility, when the proud Phariſy was reiected: and then go forward with their confeſſion. Which being ended, they conclude with the wordes following: Therefore, I beſeech the Bleſſed Virgin &c.



THE EXAMEN VPON THE TEN Commaundementes .

*Of the first Commaundement : that
is , Of honouring God a-
boue all things .*

CONCERNING Faith : If he
haue believed whatsoeuer the
holy *Roman* Church belieueth: or to
the contrary hath had any errone-
ous opinion: or with wordes , and
exteriour signes, hath made shew of
any Heresie, or Infidelity, or com-
mitted any act contrary to the true
honour, and adoration of God .

If he haue been ouer-curious,
to search into matters of Faith, measu-
ring them with humane reason . Or

if he

1 .

2 .

if he haue doubted of any article of the same.

3. If he haue kept Bookes, cyther written by Heretikes, or for any other respect, forbidden by the Church.

4. If he haue learned the prayers, and other necessary things, which euery Christian is bound to know: as are the Cōmaundements of God: and the principall mysteries of the Faith.

5. If he haue giuen credit to any sort of superstitions, enchantments, diuinings: or vsed them cyther by himselte, or by means of others.

6. If he haue procured by way of Lotts, to find out any Theft, or to know any secret thing.

7. If he haue caried about him superstitious writings for his health, or for any other end: or hath induced others to do then like.

8. If he haue giuen credit to dreames, or sooth-sayings, taking them

as a rule of his actions.

If, for too much presumption of the mercy of God, he hath committed any sinne, or persevered in euill, and differred his amendement.

9.

If in aduersities he hath had more confidence in creatures, & in worldly helpes, then in God.

10.

If, for too much distrust of the mercy of God, he hath despayred of amendement of life, or of the remission of his sinnes.

11.

If he haue murmured against God, as though he were not iust, or blamed his prouidence.

12.

If, for feare or other humane respect, he hath had mind to offend God, or not to do that which he was bound vnto for his seruice.

13.

If he haue cursed, or blasphemed God, or his Saintes, or other Creatures: and he must expresse the blasphemies which he hath spoken.

14.

If he haue exposed himselfe to any daunger of mortall sinne: or ta-

15.

ken

ken delight of any sinne done in time past.

16. If he haue persecuted, or iniured with words any vertuous persons: detracting their good workes, or being cause that they leaue them: & in particuler, if he haue dissuaded, or hindred any from entring into religion, or from any other act of vertue.

Of the second Commandement ; Of taking the Name of God in vaine .

17. **I**F he haue sworne that which was false, knowing it to be a lye, or doubting, although it were in iest, or of a matter of small importance.

18. If he haue sworne to do any lawfull thing, which afterward he hath not obserued; or had not intention to performe it, at that tyme, in which he did swear.

19. If he haue beene cause that any
did

did sweare false, or not obserue the lawfull oath which he made.

If he haue sworne in manner of cursing : as men are wont to say, If I do not such a thing, let such, or such euill happen vnto me

20.

If he hath sworne to do any euill, or any thing which was a sinne, or not to do any thing which was good.

21.

If in iudgment he hath sworne false, or being asked by order of law hath not answered agreeably to the intention of the iudge : or hath cou- sailed othersto do the like. In which case, not only he sinneth mortally, but if there followed therof any harme of his neyghbour, he is bound to restitution.

22.

If he haue had a custome of swea- ring often without cōsideration, or care to know if it were true, or false.

23.

If he haue made a vow to do any good thing, and hath not cared to performe it : or hath deferred ouer-

24.

much the execution therof.

25. If he haue made any vow with a mind not to fullfill it.

26. If he haue made a vow not to do any good thing : or to do any euill thing, or for an euill end.

Of the third Commandement ; Of sanctifying the Holy-dayes .

27. **I**F he haue not obserued the holy dayes, but cyther done him selfe, or commaunded others to do such workes as are prohibited by the Church : or consented vnto those which do the like.

28. If he haue omitted to heare a whole Masse vpon holy-dayes commanded to be kept without lawfull cause, or hath been cause that others did the same .

29. If being present at Masse vpon any holy-day commanded, he hath beene (for a notable tyme) voluntarily distracted, by talking, laugh-

ing

ing, or busying himselſe in impertinent things.

If he haue not procured that thoſe which be vnder his charge do heare Maſſe vpon the holy dayes.

30.

If he haue not gone to Confefſion, at leaſt once a yeare, or haue not procured that others of his charge haue done the ſame.

31.

If he haue gone to Confefſion, without neceſſary examination of conſcience, or without purpoſe of leauing any ſin : or of ſhamefaſtnes, or other humane reſpect, hath concealed any ſinne which is a moſt grieuous ſacrilege ; for he lyeth not to man , but to God.

32.

If euery yeare at Eaſter he hath receiued the bleſſed Sacrament of the Altar , and that with conuenient diſpoſition .

33.

If with conſcience, or doubt of mortall ſinne, he hath receiued, or miniſtered any Sacrament of the Church .

34.

35. If he haue fasted the *Lent*, *Vigils*, and *Ember* dayes, being bound therunto: or if on such dayes he hath eaten prohibited meates, or beene cause that others did the same.

36. If for gluttony he would not haue regarded to do against any commandment: or if he haue eaten or drunke ouer largely, with notable detriment of his health: or if voluntarily he hath been drunke.

37. If he haue violated the Church with any carnall sinne, or with blou-dshed.

38. If he haue incurred any Excommunication: or whilst he was excommunicate, hath receiued any Sacrament, or been present at the holy office of the Church: or if he hath conversed with Excommunicate persons, or such as were suspected of Heresy, in cases prohibited.

39. If he haue done any iniury, or irreuerence to holy Images, Reliques or any other sacred thing.

If be-

If being bound to say his office
he haue omitted it wholly, or any
part therof: or in the saying of it
beene voluntarily distracted. 40.

If for slouth or negligence, he
hath left vndone any good worke
to which he was bound. 41.

Of the fourth Commaundement:
Of honouring our Parents.

IF he haue borne little reuerence
to his *Father*, or *Mother*, despising
them, or offending them, with
deedes or iniurious words. 42.

If he haue cursed his *Father* or
mother, or detracted their good
name, or dishonoured them in their
absence. 43.

If he haue not obeyed his pa-
rentes or superiours, in iust matters,
and such as might result to notable
detriment of the family, or of their
owne soules. 44.

If when his parentes haue been 45.

in necessity, he hath not succoured them, if it were in his power.

46. If deliberately he haue desired their death, that he might haue the inheritance &c.

47. If he haue not fulfilled their Testaments, and last Wills, after their death.

48. If he haue loued his parents, children, or kins-folkes in such sort, that for their loue he hath nor cared to offend God.

49. If he haue not obserued the iust lawes and decrees of his superiours.

50. If he haue detracted, or spoken euill of Superiours, Ecclesiasticall or Secular, of Religious persons, Priests, Teachers &c.

51. If he haue not succoured the poore if he could, especially in extreme or grievous necessity: or if he haue been sterne, or cruell vnto them, treating them sharply with words, or deeds.

52. If those which be fathers and:

mothers

mothers haue cursed, or wished euill vnto their children.

Also if they haue brought them vp as they should, teaching the their prayers, and Christian doctrine, and rephending and correcting them, especially in matters of sinne, and occupying them in honest exercise, to the end they be not idle, and take some euill course, or want meanes to liue.

That which is sayd of Children is vnderstood also of seruants, and others of the family, of whom care is to be had, that they know things necessary, and obserue the cōmaundements of God, & of the Church.

Of the fifth Commaundement :

Thou shalt not kill.

IF he haue caried hatred towards any person, desiring to be reuenged: and how long he hath stayed therein.

53.

54.

55.

56. If he haue desired any mans death, or other greateuill or damage in his body, or good name, honour, temporall or spirituall goods .
57. If he haue been angry with any person with intention to do him harme, or to be reuenged of him.
58. If contending with others, or in other sort, he haue stricken, wounded, or killed; or commaunded, or consented vnto others to do the same: or (being done by others) approved it, or giuen ayde, counsaile, or fauour therunto .
59. If hauing offended others, he hath refused to demaund pardon, or reconciliation: or haue not sufficiently satisfied for the offence.
60. If he haue refused to pardon or remitte iniuries, to those which haue offended him.
61. If for harted he haue omitted to speake vnto, or to salute others: or without hatred, yet with scandall of his neyghbour .

If in aduersity and misfortunes,
he haue desired death: or with fury
and anger stroken or cursed himself,
or mentioned the Diuell.

62.

If he haue cursed others, eyther
aliue, or dead: and with what in-
tention.

63.

If he haue sowed discord, or
caused enmity betweene others: and
what harme hath ensued therof.

64.

If for hatred or enuie, he hath
been immoderately sory for the
good and prosperity of others, tem-
porall or spirituall: or hath reioy-
ced at any harme, or notable do-
mage of others.

65.

If in anger he hath offended o-
thers with iniurious and contume-
lious words.

66.

If he haue flattered others, pray-
sing them of any sinfull act.

67.

If with his euill example, or
counsaile, or with praying that
which was euill, or reprehending
that which was good, he hath been

68.

cause that any man left any good worke which he had begun, or if he haue induced to any sinne, or to perseuerance therein.

69. If he haue omitted to correct, and admonish any person of any sinne, when he could, and probably hoped thereby the others amendment.

70. If he haue giuen receit vnto outlawes, and murtherers, or with his counsaile, and fauour, or otherwise assisted them.

71. If he haue spoken euill of his neyghbour, manifesting any secret fault of his, to discredit him, or cause him other harme.

72. If he haue stroken iniuriously any Ecclesiasticall or Religious person: wherein also there is Excommunication.

Of the sixth, & ninth Cōmandment:

Thou shalt not commit Adultery. Thou shalt not desire they Neyghbours wyfe.

IF he hath giuen consent to any carnall temptation . 73.

If he haue taken delight deliberately in any filthy cogitation . 74.

If he hath been negligent in casting away euill cogitations when he seeleth himselfe in danger, to giue consent, or take delight in them. 75.

If he hath spoken, or heard vn honest wordes. 76.

If he hath sent letters, messages, to dishonest endes &c. 77.

If he hath vsed vnchast lookes, behauour, gesture, or apparell, or dayning it to any euill end. 78.

If he hath vsed vnchast touching, kissing, imbracing &c. 79.

If he hath committed any car- 80.

nall

nall sinne actually, wherein he must explicate the necessary circumstances, as the persons whether they were religious, or secular, vowed to virginity, married, or vnmarried, which may aggravate the greatnes of the sinne.

81.

If he hath not auoyded the occasions of this sinne, nor armed him against temptations.

Of the seventh, and tenth Commandement. Thou shalt not steale. Thou shalt not desire they Neygbours goods.

82.

IF he haue takē any thing which belonged vnto others, by deceit or violence: expressing the quantity of the theft, and in particuler, if he haue taken any sacred thing, or out of any sacred place.

83.

If he hold any thing of an others without the consent of the owner,

and

and doth not restore it presently, if he be able.

If for not paying of his debtes, (when he is able) his creditours haue sustained any damage.

84.

If findig any thing, he hath taken the same with mind to kepe it for him selfe : the like of those things which happen to come to his handes, which, knowing that they belong to others, he hath not restored to whome he ought.

85.

If in buying or selling, he hath vsed any deceit in the ware, price, measure, or weyght.

86.

If he haue bought of those persōs which could not sell : as of slaues, bound-men, or children vnder age.

87.

If he haue bought things that he knew or doubted to haue beene stolen : or wittingly hath eaten of any such things.

88.

If only in respect of selling vpon trust, he hath sold for more then the iust price : or hath bought for

89.

lesse

lesse then the price, in respect of payment made before hand.

90. If he haue had a determinate will to take, or to retayne any thing of other men, if he could: or also if he haue had a deliberate mind to gayne, or increase his wealth (as me do vse to say) by right, or by wrong.

91. If he haue committed any sorte of vsury, or made any vsurarius contract, or entred into any vniust trafficke, or partnership of merchandise.

92. If hauing wages, or pay for any worke, or office, he hath not done it well and faithfully.

93. If he haue defrauded seruants or worke-folkes of their hyre: or differred their payment to their hinderance.

94. If he haue moued any sute in law against iustice: or if in iust sutes he hath vsed any fraud or deceit, that he might preuaile.

95. If he haue played at prohibited

games

games, or if in gaming he haue v-
led, and wonne by deceit: or hath
played with persons which cannot
alienate, as are children vnder age,
and such like.

If he haue defrauded any iust
impost, or toles.

96.

If he haue committed any symo-
ny in what sort soeuer.

97.

If he haue defrauded the Church
of that which was due, as are Tithes,
and such like.

98.

If by vnlawfull meanes, and e-
uill information, he haue gotten a-
thing that was not due vnto him: or
hath vniustly hindred others from
the obtayning any benefir, or com-
modity.

99.

If he haue giuen any help, or
counsell, or in whatsoeuer other
manner abetted such as haue taken
other mens goods: or (being able &
bound thereunto) hath not dilco-
uered or hindered any Theft.

100.

Of the eyght Commandement :
 Thou shalt not beare
 false Witnes.

101. **I**F he haue borne any false witnes
 in iudgment, or out of iudgment:
 or induced others to do the like.
102. If he haue spoken any vntruth,
 with notable preiudice, or hurt of
 his neyghbour.
103. If he haue detracted from the
 good names of others, imposing
 falsely vpon them any sinne, or ex-
 aggerating their defectes.
104. If he haue murmured in way-
 ghty matters, against another mans
 life and conuerlation; especially of
 qualified persons, as Princes, Prelats,
 religious, & women of good name.
105. If he haue giuen care willingly
 to detractions, and murmurings
 against others.
106. If he haue disclosed any grie-

uous, and secret sinne of others, wherupon hath ensued infamy. Which although it were true, & not spoken with euill intention, yet is the speaker bound to restore the others good name, blemished by his oversight.

If he haue vttered any secret, which was committed vnto him, or which secretly he came to see or heare: in which case a man is bound to restore al damages that after ward happen by such reuealing.

If he haue opened other mens letters vnlawfully, or for any euil end.

If he haue rashely iudged the deedes or speeches of his neighbour taking in euill part that which might haue been well interpreted, and condemning him in his hart of mortall sinne.

If he haue promised any thing with intention to bind himselfe, and after wardes without lawfull cause hath omitted to obserue his

107.

108.

109.

110.

promise: which is a mortall sinne, when the thing which is promised is notable, or when (for want of the promise) our neyghbour hath had any notable losse, or damage.

Of the sinne of Pride.

III. **I**F that good which he hath (whether it be of Mind, of Body, or of Fortune) he hath not acknowledged as of God, but presumed to haue it of himselfe by his proper industrie: or if he thinke to haue it of God, yet presumeth to haue it by reason or his owne merites, not gyuing to God the glory of all.

II2. If he haue reputed vaynely that he hath any vertue which he hath not, or to be that which he is not, or more then that which he is: despising others as inferiour vnto himselfe.

II3. If he haue gloried in any thing which is mortall sinne: as to haue

taken

taken reuenge, or committed any other sinne.

If to the end that he might be esteemed, and held for a person of value, he hath vaunted of any good, or euill, which he hath done (whether truly, or falsely) with the injury of God, or his neyghbour.

114.

If he haue been ambitious, desiring inordinately Honours and dignities &c. doing to that end that which he ought not.

115.

If to the end that he may not be noted, and held of small accompt, or for feare of the speeches of men, he do that which he ought not, with scandall of his neyghbour: or neglect to do that which he ought, as to correct and reprehend others, to conuerse with good persons, to go to Confession, and to do other Christian workes.

116.

If he haue stubbornly impugned the truth: or, because he would not submit himselfe, or

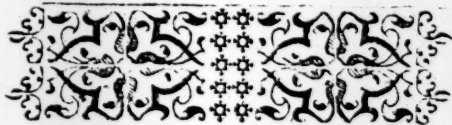
117.

- seeme to be conuincd, if he hath
obstinately defended his manifest
errours, against his conscience.
118. If through arrogancy he hath
despised others, doing any thing
for their dishonour and despight.
119. If for haughtinesse and pride,
he hath been at excessive charge
in Apparell, Seruants, Dyet, and
other vanities not conuenient to
his estate.

*Gathered out of F. Vincentius
Bruno of the Society of I E S V S.*

An Act of Contrition.

O MY Lord Iesus-Christ, very God and man, my Creatour and Redeemer, thou being whome thou art, and for that I loue thee about all things, it greiueth me from the bottome of my hart, that I haue offended thy diuine Maiesty. And I firmly purpose neuerto sinne any more; and to fly all occasions of offending thee. And to confesse and fulfill the Pennance which shall be enioyned me for the same. And for loue of thee, I do freely pardon all my enemies. And do offer my life, wordes, and workes in satisfaction for my sinnes. Wherefore I most humbly intreate thee, trusting in thy infinite goodnes and mercy, that by the merits of thy most precious Bloud and Passion, thou wouldest pardon me, and giue me grace to amend my life, and to perseuere therein vntill death. *Amen.*



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